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ELEVENTH SESSION

OF THE

National Conference of Catholic Charities

PROCEEDINGS

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The Executive Committee of the Conference

SEPTEMBER 9-14, 1925

CATHOLIC UNIVERSITY OF AMERICA
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THE MINISTRY OF CHRISTIAN CHARITY.

PATRICK CARDINAL HAYES, *Archbishop of New York.*

The opportunity of speaking in the cause of Christian charity is to me always an honor, a privilege and a sacred duty. To address, as on this occasion, a representative body of leaders, teachers, builders and workers in the vast and varied field of charitable endeavor, increases the honor, enhances the privilege and deepens the sense of responsibility.

Tonight, I might speak unto edification, were I to review your short and splendid history or call to mind your notable achievements or praise the fine sense of your charity which operates without friction or stint. This grateful service has already been rendered by Bishop Shahan in his gracious welcome at the opening of the Conference. I am restrained also from offering to you at this time, suggestions of a purely practical nature, partly for the reason that I may be found carrying coals to Newcastle. I am conscious that you are possessed of a great store of wisdom gained in the field of experience, and to this wisdom much information has been added through the discussion of ways and means, methods and solutions during the sessions which have just reached their close.

The just reason which leads me to turn my thoughts from the practical aspects of the ministry of charity, is my desire to take full advantage of this opportunity by presenting to you the supremely noble ideal of the ministry of Christian charity. The ideal always influences practice, and for the sake of energizing your work and defining your motives, I can perform no better service than to impress upon you the place of this ministry in the Church, the spiritual sense and the supernatural character of it, its claim as a universal duty and lastly, its value and contribution to our national life. I would have you bear with me while I picture with the help of cold statistics, the results of the ministry of Christian charity in the United States. It will serve as food for serious thought, as a stimulus to greater action and as the basis for our spiritual interpretation:

Society of St. Vincent de Paul in United States.

(Report of year ending September 30, 1923)

No. of Conferences	1,364
No. of Active Members	18,744
No. of Families Assisted	25,740
No. of Persons in these Families	97,075
Total Expenditures	$977,293.88

Catholic Charitable Agencies in United States.

Aged, Homes of	121
Day Nurseries	116
Homes for Children	316
Industrial Schools	110
Hospitals	600
Homes for Delinquent Girls	58
Residences for Girls	120
Social Centers and Settlements	95
Women's Clubs and Societies	240
Central Bureaus in Cities	32
Diocesan Directors	24
	1,832

I.

In The Church.

I hold it to be the shining truth, conceived in faith and proved in history that charity is the supreme test and goal of all human relations. Charity lies at the heart of the world, and without charity, the riddle of the universe which has vexed the minds of the sages, remains cold and dark. When scientific research ruling charity out of court, attempts to pry into the origin, the conduct and the destiny of man, it is doomed from the outset to failure. The glory that is man cannot be explored through the microscope; neither can it be laid open with the scalpel nor weighed on the scales. In a word, creation is more than a scientific proposition, because both the universe and man owe their existence to the infinite love of God.

It is when the world of nature and of man is beheld, glowing with the light and heat of charity, that the God of creation is revealed, and in Him all human relations find their norm and value. Our Heavenly Father chose us in His love before the foundation of the world according to the purpose of His will.

This mystery of God's will, pure science does not know and, therefore, it cannot remedy our pains, sorrows and offences. The balm that soothes, the virtue that heals and the power that forgives, flow only from charity. Divine love must be the root and the sap of any successful solution which provides a wholesome panacea for human ills and social disorders. For this purpose, Christian charity girds itself to serve humanity, in harmony with the will of God and prompted by the love of God.

In every age the unity of Catholic faith has found its bond and expression, its strength and appeal "in the charity of brotherhood" (1 Thess. iv. 9). Under the impulse of charity, as history bears witness, the religion of Jesus Christ drew into its fold the nations of the earth, giving proof to the world that the Church of God abided in perfect charity in Her Founder. It is by "doing the truth in charity" (Eph. iv. 15) that the Kingdom of God grows up in Him Who is its head. As Pius X sadly observed to Cardinal Farley when the black clouds of war settled over Europe: "You cannot build up the Kingdom of God on earth upon the ruins of Christian charity." No nation, no people can long endure in peace and safety, if racial and religious hatred and class-bitterness set at nought Christian brotherhood. When Christian charity departs from the coasts of a nation, peace goes with it.

It is ordained by Christ that charity is essential for those who would be united to Him and would follow Him. The words of Christ constitute for the members of His Church both the test of sincerity and the counsel of charity: "By this shall all men know that you are My disciples, if you have love one for another" (John xiii. 35). This message His Church has carried into every land and in every age. We hear it proclaimed from the lips of the ardent St. Paul and the eloquent St. John Chrysostom, from the tender St. Vincent de Paul and the brilliant Leo XIII. In our day we have seen it spelt out in the life of Benedict XV, of happy memory, whose fatherly heart provided for the starving and the helpless during the World War and afterwards.

The new gospel which Christian charity preached, paganism neither welcomed nor approved, for the reason that the self-love, the self-interest, the vehement selfishness of the pagan soul revolted against the folly of Christian charity which aspired even to self-sacrifice for friend and enemy. To enrich self by despoiling others, to honor self by despising others, to save self by slaying

others was the accepted philosophy of pagan life; any other standard of conduct seemed to run counter to the first law of nature, self-preservation. Paganism had yet to learn the Divine alchemy whereby Christian charity shifts the center of interest and the center of love from self to another object more precious than self. The pagan soul had yet to behold the law of love working itself out in the heart of a Christian child of God.

The vision of the crucified God-Man in Whom the law of love was fulfilled, now floods the souls of men with light and grace. By the power of the Cross of Christ, converted hearts have been impelled to rise from the ashes of their dead selves unto newness of life, putting on Christ, the Lord. The law of nature has given way to the law of grace, the law of self-preservation has yielded to the law of love. The ideal to which the Christian conforms is symbolized by the Cross: "That you love one another as I have loved you" (John xv. 12). The love and the manner wherewith the disciple of Christ loves, can be gaged only "according to the measure of the giving of Christ" (Eph. iv. 7). And that measure can be estimated only in terms of life and death: "Greater love than this no man hath than that a man lay down his life for his friends" (John xv. 13).

The charity of Christ has inspired countless men and women throughout history to embrace poverty and to practice heroic self-denial, even to meet death joyfully in the service of the poor, the helpless and the afflicted. For, just as it is natural for Christ in His love to give to us, the Christian soul consumed with the love of Christ, can be satisfied only in giving for Christ, by Christ and in Christ. The law of Christian charity operates in the soul of Christ's disciple, to the utter exclusion of self. The motive for giving, is Christ; the measure of the giving, is Christ; the standard of values in giving, is Christ. The cup of cold water and the widow's mite given in the name of Christ, overtop the princely human donation at an infinite distance, because the gift finds its value not in itself; it is made sacred through the Christlike love of the giver.

The magnetic spell and the noble motive of Christian charity which charmed selfishness out of the pagan Roman soul and which attracted the barbarians of the frozen north to the mystery of the Cross, have left an indelible impress upon the social service of all times. The motive of merely human endeavor does not

shine with the glory of Christian charity, seeing that it is prompted by the love of man for man, and aims at the human good of man; yet it is noble, because the line of its activity and the focus of its interest are away from self. Humanitarian movements owe much to the preachment of the Cross. If, during these twenty centuries, the Catholic Church had not proclaimed and practiced Christian charity and evangelical poverty, it is reasonable to question whether man's humanity to man would have reached organized being. If thousands of the worldly rich among the children of the Church, had not renounced wealth and ambition to tread in the steps of the lowly Christ, there is the right to ask whether the modern institutions of philanthropy would have grown into the vast proportions through which they now function. If, finally, the generations of the poor in the Church had not rejoiced in their poverty, valuing in faith the nobility of the state which made them akin and like unto the Master Himself, it is highly reasonable to question whether modern humanitarian movements for social betterment would have harvested the huge success which they now enjoy.

II.

The Spiritual Sense.

The ministry of Christian charity in which the Church has always engaged, is the visible sign to the world that "the charity of Christ presseth" her (2 Cor. v. 14). It is the urgence of Christ's own love for the needy of soul and body, which calls, constrains, commands and blesses the Catholic heart. Even noble souls who are without the pale of the Church, have been caught by the appeal and have enlisted in the service of their fellow-man, hardly recognizing the Voice, hardly conscious of the Power that moves them. But they of the Church know and believe, strong in faith, that service to the brethren is a bounden duty, simply because the brethren are the objects of the Saviour's own merciful compassion and love. As they conceive it, a deed wrought for Christ's lowly brethren, is done, in a manner marvelously real, to Christ Himself. "Amen I say to you, as long as you did it to one of these My least brethren, you did it to Me" (Matt. xxv. 40). The goal and the test of human relations, as I have said, are charity; for the Christian soul, the goal and the test are in Christ Jesus the Lord. In the God-Man, all relations, human and Divine,

meet. In Christ, God in His love chose man; in Christ, man loves God and man. Our love of God and our love of man are judged by our relations with Jesus Christ.

With this essential principle of faith and conduct clear to view, who shall deny that in Christ, we are our brother's keeper? Who can escape the sacred duty of ministering unto Christ in His brethren, suffering in soul or body? Terrible, indeed, will be the indictment lodged against Christ's prelates, priests and people, if ever it can be said in truth that the lowly members of Christ's Body came to their own and their own received them not! The woe will be unto condemnation because the charity of Christ was made void in them. Terrible will be the judgment on us, if through the failing of our charity, Christ hidden in His brethren, shall receive from the scoffer and the denier of the Cross, the welcome and the help refused Him by His adorers.

The success glorious in itself, which has crowned our efforts in church and school and institution, cannot satisfy the charity of Christ within us. In fact, our work in this portion of the Lord's vineyard, can be seriously offset and even marred, if we fail to provide for God's poor in the untouched streets and lanes of our cities and towns. There is a law which operates in our midst, inexorable in its process. The intimate and vital relation which exists in the Church between member and member, calls for the active exercise of charity towards all, if death is not to ensue in the neglected parts. In the hovels of the poor and in the dens of vice, the charity of Christ must be poured out in cleansing streams, if the souls of these outcasts are not to be laid to our charge. It is our holy duty to make straight the paths for the Good Shepherd through these jungle-lands and desert-wastes of want and shame and sorrow. We must pitch the tents of Divine compassion and mercy in the congested centers that Christian charity may roof the homeless, heal the sick in soul and body, save the boy and protect the girl.

In the exercise of their pastoral office, the shepherds of the flock should not be content simply to fold those sheep by night, which, all the day long, abide in their care. There are other sheep, precious with infinite value to the heart of the Divine Shepherd; they are astray among the hills, hungry and thirsty and weary, easy prey for the wolf and the lion that come up from Hell to devour them. If the priest-shepherd neglect the one that

is lost, he will incur the merited reproach of the hireling who "hath no care for the sheep" (John x. 13). The height and the depth, the length and the breadth to which our holy calling commands us to go, should not be measured by any human rule; our Model is Christ: "I am the good shepherd. The good shepherd giveth his life for his sheep" (John x. 11).

In the changed conditions and complex problems of modern life, the chance that untrained zeal might be misguided, though lacking nothing in good will, is probable to a serious degree and signals of warning should be set against it. Both reason and faith show cause why we should bend our minds to accurate and exhaustive study of the new methods and the new means proposed by science for the advancement of charitable work. The methods and practices of past generations met the needs of their day, and, indeed, offer for our times certain helps. But there is a multitude of problems confronting the Church today which were unknown a few generations ago. The situation calls for skilful training, if the wise Catholic principle is to work out its brilliant results: "Search out the cause and remove the occasion."

Zealous charity alone cannot reach with full success the souls who are strangers to the knowledge and the love of God by reason of their physical, mental or moral affliction. These needs we must meet in the form of mental clinics, probation and parole systems, service in our juvenile courts and scientific hospital care for the cancerous, the tubercular, the crippled and the insane. New methods must be applied to preserve the home-life of children and to give academic and vocational training to the blind and the deaf and the mentally defective. As Dr. Kerby has said, to whose vision, inspiration and labor the Conference owes so much: "We must hold and assert all that is effective and wholesome in the work of the past. But we must seek out everything that is helpful in what is new, and effect improvement in the service by absorbing information, by adopting the lessons of experience and improving our standards in the light of newer insight into the social relations of every kind as these affect the poor" (*Social Mission of Charity*, p. 191).

III.

The Supernatural Character of its Ministry.

The ministry of relief, health, protective care and education loom up before us as a prime duty, because the need is vast and the demand for action is most urgent. Withal, the supernatural character of this ministry of mercy and care, should never yield first place in thought or action to any other conviction, because with it are bound up the source of our energy, the purpose of our endeavor and the pledge of our success. The ideals and the principles which inspire and guarantee the life of charity, must find deeper root and stouter defense in the lives of the faithful lest Divine grace be neglected for human strength, lest the purpose of God's will be lost in scientific aims, lest, again, trust in God wait on temporal expedients. If we keep our mission on a supernatural plane, there is no danger that the scientific and human spirit will supplant the spiritual influence of faith. Our duty is only to imitate Christ in His mission: "I must work the works of Him that sent Me" (John ix. 4).

It is true that we should bring to the ministry of charity, as I have said, the best thought of modern science, and we should work in harmony as much as possible with all the agencies which act for the common good of the city, state and nation. Yet, in this united action and expert skill, let there be no dimness in the supernatural character of our work. Hold firmly to the spiritual principles and the truths of faith which God in His charity, has ordained for Christian labor. To the sound methods, right principles and just standards which are required by present-day conditions, the Church brings a blessing, a grace and an unction which are all her own, springing as they do from Christ Himself Who receives this service of faith and science through His suffering members. The stubborn obstacles which confront us in the ministry of mercy, need never dishearten us, for with St. Paul we should profess the source of our strength: "I can do all things in Him Who strengtheneth me" (Philip. iv. 13). Faith in the power of Christ in His Church can bring to our service the grace of wonder-working, manifested to an extent which recalls the glory of the early Church: "Amen, Amen, I say to you, he that believeth in Me, the works that I do, he also shall do, and greater than these shall he do" (John xiv. 12).

The Heavenly power which God in His love bestows upon the members of His Church for their ministry of Christian charity, is not to be exercised with the sole purpose of remedying social injustice. To relieve the poverty-stricken, as though poverty were an unmixed evil, always to be shunned, is not in harmony with the example of Him Who had "not where to lay His head" (Matt. viii. 20) or with solemn benediction on the Mount: "Blessed are ye poor" (Luke vi. 20). To heal the sick, as though pain were a curse, never to be suffered with will, finds no sanction in the life of the God-Man Who "took on our infirmities and bore our diseases" (Matt. viii. 17). When the mission of relief is exaggerated, danger rides in the offing; discontent may be roused in the souls of the unfortunate, where once humble resignation to the will of God reigned supreme.

True Christian charity indued with "the mind of Christ" (1 Cor. ii. 16), regards poverty and pain and sorrow after the manner of a forge where God fashions souls into the image of His Son. It is when these afflictions separate souls from the love of God and so manifest themselves as the instruments of Satan, that Christian charity labors to destroy them according to the purpose of Christ. "For this purpose the Son of God appeared that He might destroy the works of the devil" (1 John iii. 8). The aim of Christian charity is not primarily concerned with the reign of social justice, for the "poor you have always with you" (Matt. xxvi. 11). Charity spends itself and is spent to "re-establish all things in Christ" (Eph. i. 10), to bring to all men the reign of Christ. When misfortune sends out its appeal through stress of mind, body or soul, charity looks through and beyond the visible forms of tears, want and sorrow, until it beholds Christ Himself. When Christ beckons to His own through the cry of the poor or the wail of the anguished or the groan of the agonizing or even through the sullenness of the despairing, charity is alert and faithful in service for the brethren of Christ that they "may in all things grow up in" Christ (Eph. iv. 15).

The sublime Presence of Christ in which Christian charity lives and moves and has its being, imparts to human sympathy and help, a Heavenly touch and a spiritual power. Through the medium of charity, Christ appears so wonderfully human and man so gloriously divine. The nobility and the value of the human soul shines out never so brightly as in the light of the love of

Christ. "I lay down My life for My sheep" (John x. 15). "I am come" says Christ, "that they may have life and may have it more abundantly" (John x. 10). To this end, Christ in His Church works through man and man works through Christ. With the eternal salvation of the human soul as its constant quest, "charity never falleth away" (1 Cor. xii. 8). Be the conditions of life most revolting, charity knows neither disgrace nor disgust. If the human form be misshapen, or the mind distorted, or the disease loathsome or the crime shocking, charity cannot be stayed, because these souls "are Christ's" (1 Cor. iii. 28), "bought with a great price" (1 Cor. vi. 23), redeemed by the Precious Blood of the Son of God. That Christ may abide in these stricken lives, it may be necessary either to re-build the wretched prisons of clay in which they are housed or to pour the light of reason into darkened minds or, again, to drive out the evil spirits which infest their being. All things are possible to the Church of God because Christ Who is "the power of God and the wisdom of God" (1 Cor. i. 24) reigns in His Church and against Her "the gates of Hell shall not prevail" (Matt. xvi. 18).

IV.

The Universal Duty.

It is the nature of Christ's eternal love for man that the Church should be charged to carry on the mission of mercy and salvation which He Himself exercised during His mortal life. "The poor," He said, "you have always with you; and whensoever you will, you may do them good" (Mark xiv. 7). The charity of Christ fills His Church, and the Church with the wisdom and power of Christ, lays upon each Bishop the care of the poor within the confines of his diocese. From the earliest times, the discipline of the Church has imposed upon the pastoral office of the Bishop the duties of the true shepherd, that he seek out "that which was lost," that he reclaim "that which was driven away," that he bind up "that which was broken" and that he strengthen "that which was weak" (Ezech. xxxiv. 16). Symbolical of this sacred duty was the beautiful custom which survived during the ages when Christ's Room was to be found in the Bishop's house. Thither the poor and the afflicted and the stranger repaired that they might receive refreshment for soul and body. It was truly Christ's

Room, for as St. John Chrysostom observes: "Who feeds the poor, feeds Christ." Present in this room, the holy hope of the Bishop was ever quickened, his service made constant and his charity kept alert, through the words of St. Paul: "Hospitality do not forget, for by this some, being unaware of it, have entertained angels" (Heb. xiii. 2). My thoughts are brought back to the Catholic Charities of New York which serve for me, as Archbishop, the purposes of Christ's Room. Through its agency, nearly two hundred thousand of Christ's needy brethren have been served and blessed during the year.

When we survey the vast field which, in modern times, Christian charity must plant and water, the necessity of united, organized action is apparent to all. Truly, as Our Blessed Lord said to His disciples: "The harvest indeed is great, but the laborers are few. Pray ye therefore the Lord of the harvest, that He send forth laborers into His harvest" (Matt. x. 37, 38). This prayer goes up from the heart of Christ as He beholds the modern fields unharvested. No longer can the Bishop and the clergy act alone as the almoners of the Lord. The field has become vast; the labor, prodigious; the expenses, enormous. Without the wholehearted and full cooperation of the clergy and the religious and the laity, the Bishop cannot adequately execute the solemn mandate of love and mercy which the Saviour has entrusted, under episcopal supervision, to the members of His Church.

Christ's Room, in these days, should grow apace with the numbers and the resources of a diocese until its ministry of charity betoken the Presence of Christ from end to end. For, where the unfortunate are, there is Christ in the midst of them. Every diocese should have its Pool of Bethsaida which is fed by hidden streams reaching up from the deep heart of the earth; where affliction may drink of the waters of mercy moved by the Angel of Christian Charity. God Himself united these rills and torrents until they formed a broad expanse of healing waters. And Christ in His Church urges His members, in these days, to be united with the bond of "faith with charity" (Eph. vi. 23), that "by doing the truth in charity," the diocese may grow up in Christ.

The warning which "One like to the Son of Man" caused to be sent to the Bishop of Ephesus, should quicken the resolution to set charity aflame in our land, for only in perfect charity, is the fear of the unprofitable servant made pure folly: "I have

somewhat against thee, because thou hast left thy first charity" (Apoc. ii. 4). As St. Paul writes to the Colossians: "Above all things have charity, which is the bond of perfection" (Col. iii. 14). It was not given to the confluent streams of the Probatica Pool to say to the Lord of Creation: "I will not run." Nor is it given to the members of Christ's Body, the Church, to cry out against serving the weaker brother: "I have no need of you" (1 Cor. xii. 21). For this contempt towards affliction only one answer can be made: "They have not so learned of Christ" (Eph. iv. 20). Let me simply present to you St. Paul's penetrating thought on this duty of ministering to Christ's brethren in an organized way: "For the body is not one member, but many . . . And if one member suffer anything, all the members suffer with it; or if one member glory, all the members rejoice with it. Now you are the body of Christ, and members of member" (1 Cor. xii. 14, 26, 27). This corporate union in Christ, of members with their Head, requires as the distinct sign of life, that the multitude of members cooperate in perfect harmony and full generosity for the upbuilding of the organism.

Organized Christian charity at least in America must be recognized in our day as of stern necessity; at the same time, it brings into healthy exercise the spiritual powers of the multitude. It is a matter of record that the large majority who contribute to organized movements, draw on their personal resources at the cost of self-sacrifice. This element they enlist in the various types of endeavor, with the result, that a form of altruistic motive is brought into play. The purely supernatural element is seen bearing its fruitage in action when the Catholic faithful contribute to Divine worship as a sacred duty, or to education as a religious cause. In the field of charity, this altruism and spirituality of motive come clearly to view. Love of God and love of neighbor are virtues which ripen on the same stem; they appear distinct but they are never separate; as long as one is lacking the other cannot come to bud.

An immense store of holy energy quite dissipates itself in private charities, to the neglect of greater opportunities, and may I add, with a resulting lack of spiritual exercise and growth in Christlike stature. It is evident, then, that organized charity in no way affects the personal element in the mission of mercy; rather it stimulates the sense of union in Christ, by increasing in

the faithful lively sympathy for a larger number of God's unfortunates and by educating them to the realization of their power for service. The aim of organized Catholic charities is as much a matter of personal equation as of material resources: "I seek not the things that are yours but you" (2 Cor. xii. 14). The spiritual quality of the coöperation which we receive from the people of humble means and hard toil, is the best token that our charity is truly Christian, having as the test and the goal Christ, the Son of God, in His suffering brethren. With Christ animating organized charity, its spiritual power and its social value are destined to bring down benediction upon the individual and the nation.

V.

Its Contribution to Our National Life.

The rich blessings which Christian charity scatters lavishly in its path, are commonly estimated in the spiritual order and with reference to eternity. It is the habit of faith to look beyond the things of time and sense, into the realm of grace and into the treasure-house of Heaven. Yet, there is a God-given rôle assigned to the public display of good works, which is destined to influence even the political ideals and the social values of the nation. A nation, after all, is a collection of individuals whose corporate temper and tone can be affected by the dynamic influence of an organized group within its bounds. I can conceive no spectacle more attractive to the public eye, more compelling to the public conscience than the noble figure of Christian charity, as it ministers to the helpless and the outcast over wide areas and with generous, united action. While it is true that in the Christian ministry of relief neither the bond that binds, nor the motive that urges, nor the end in view is earthly, still Christian charity and a nation's conduct find a common centre in the eternal relations between God and man, as well as between man and man. Should it occur that national ideals shift from this base or social values conform to a different standard, Christian charity which "never falleth away," can be summoned to serve as the corrective for the one and for the other.

It is a matter of common experience in our day, that there is a pronounced tendency in our national life to test every human relation, from the cradle to the grave, by a purely human valuation.

This evil thing, like a worm in the bud, is working itself through the masses of the people, threatening to make ruin of lofty ideals and sterling values, if allowed to grow to giant strength. To call it materialism is simply to expose it in its naked brutishness. There is a sterner, nobler duty set before us which faith and patriotism charge us to perform. Just as unbelief, human values and legal selfishness gather force and influence when they are exercised in human life; so, to, charity is never so attractive as when it is spelt out in human actions. It is incumbent upon us as members of Christ's Church, to be witnesses unto the charity of Christ to the uttermost parts of our land, that it may be said in God's appointed time: "Behold, the whole world has gone after Him" (John xii. 19). It is our duty as American citizens, that we give practical profession of our faith in the spiritual dignity of man and in the eternal destiny of the human soul, thereby to assert the sublime elements of citizenship.

Unless the earth-born and earthward tendency of the times be checked in its course, we cannot look untouched with fear into the future. There is a Providence which shapes the ends of nations as well as of individuals. The peoples of the earth need God's providing care as much as the lilies of the fields and the birds of the air. And the God of the nations "is charity" (1 John iv. 8). History reads truest when it presents God as presiding over the destiny of a nation. Never a nation rose to heights of true glory, did not God place it there. Never a nation sped to its doom, did not God justly decree it so. The glory and the ruin of a people are from God. "As it is written: Jacob I have loved, but Esau I have hated" (Rom. ix. 13). May I ask with St. Paul: "Is there injustice in God?" (Rom. ix. 14.) As the course of history lengthens out before our eyes, we see that "through the ages an increasing purpose runs," that the function of religion in the life of a nation is to prepare a perfect people for the reign of Christ the Lord. Neither political forms nor social forces can serve as a substitute, lacking as they do, the living strength which creates, preserves and perfects. Religion alone, "endued with power from on high" (Luke xxiv. 49) can fashion a nation for its destiny, binding it together "with the cords of Adam, with the bands of love" (Osee xi. 4). Charity is the ferment which can leaven the spirit of a nation, purging it of false aspirations and base values, suffusing it with "the charity of

brotherhood." When a nation yielding to ungodly tendencies, casts off religion and charity, the protecting shadow of God moves away, because God "is charity." He is the test and the goal of a nation's relations. Without charity no people can long survive: "He that loveth not, abideth in death" (1 John iii. 14).

The fear of this menace looses its grip upon our hearts as we recall the days, not far distant, when America was the almoner of the world. Hardly had the smoke of battle lifted from the fields, when the fleets of mercy cleared our ports, bearing the nation's money, stores and personal service to ancient friend and former foe alike. The glory of that hour is the hope of the future, because at heart the nation has not changed; the noble impulses of the Democracy are not dead. You have doubtless observed on the sea when the waves mounted highest in the storm, that the hidden rocks came to view. In like manner, when hate and greed raged fiercest among the nations, the soul of America was bared; the noble veins of democracy were tapped and "the charity of brotherhood" gushed forth in streams of mercy and compassion. The American Republic has always found expression for its noblest emotions, not in toleration which easily descends to the level of political expediency, not in justice which knows how to extract its pound of flesh. The American people live best when they serve in charity. And, in turn, charity finds congenial soil in democracy. The glorious monument which stands beyond, is the true symbol of democracy. In the heroic figure of Abraham Lincoln, who in life and death, consecrated himself to the purest ideals of the nation, the law of "the charity of brotherhood" shall ever find inspiration: "With charity towards all, with malice toward none."

PROCEEDINGS

OF THE

ELEVENTH SESSION OF THE

National Conference of Catholic Charities

HELD AT

The Catholic University of America

Washington, D. C.,

September 9-14, 1925

PART I.

PROCEEDINGS IN GENERAL MEETINGS.

OPENING MASS.

The Conference was formally opened on Sunday, September 13, at 10:30 A. M. with solemn Pontifical Mass celebrated by Right Reverend Thomas J. Shahan, D.D., at the Franciscan Monastery. The sermon was preached by Most Reverend John J. Glennon, D.D., Archbishop of St. Louis.

SERMON.

Most Reverend John J. Glennon, D.D., *Archbishop of St. Louis, Mo.*

God is Charity (1 John iv. 8.)
The Charity of Christ presseth us (2 Cor. v. 14.)

In these texts we have a definition of charity, and the inspiration unto its practice. With the definition of St. John that "God is Charity" it would appear as if no further elaboration is necessary; for if "God is Charity" then charity is all-embracing and all the attributes attributed to it by St. Paul are only extensions of its grand definition. Indeed, it would be difficult to exaggerate, impossible to overdo the praise of a virtue that is not only divine, but which, in the language of the text, is divinity itself. Nowhere do the Scriptures declare that God is faith, though faith is necessary for the mortal to please Him. Nor is the virtue of hope with Him interchangeable. Yet John the Divine places us in the ineffable presence when he declares that God is Charity. Our first position is then that even in modifying the scriptural dictum, charity is near to divinity. It is, as it were, the flame that burns by the throne; the light and glow of God's countenance; the expression of His being to all the objects of His creation.

To be more specific, however, leaving for a while the mystic, we set down charity as the divine virtue whereby we love God with our whole heart and soul and our neighbor as ourselves for the love of God. Here we have the virtue of all others most commendable; the commandment that includes all commandments; the duty that includes all duties; the performance of which constitutes the surest and safest—indeed, the only way to please God. It is Christ Himself Who reduced all the commandments He gave and all the rules He laid down and all the encouragements He spoke, to that one grand commandment which is the virtue of charity. Hence we can understand how St. Paul states it is the greatest of all virtues, and in describing it he urges its acceptance and the practice of it on the Christian people.

It is such I preach to you today; namely, charity with its

divine mandate and its divine origin, and I desire to keep that divine origin and inspiration before your minds—and this especially because in the course of time this all-embracing virtue has by a strange devolution become in the estimation of many a narrow, cheap and useless habit. Forgetting its inherent greatness—that it is the very expression of the strength and goodness of God—they see it degenerate into the weakness and frailty of man.

Charity with them is but the doling out without reason, without method and without benefit, the small money or the little coal or the loaf of bread—the cheap offering reluctantly given to the persistent applicant. They see nothing divine in the mind of the giver; nothing worthy in the petitioner; nothing helpful in the gift. Being scientific they condemned such practice as unscientific; and in their first outbreak of scientific investigation and humanitarian exaltation they said: "Let us abolish poverty. Then your doles will cease; then your charity will not be needed."

Then as they found that in spite of their knowledge and exalted purpose poverty and inequality remained, they determined to put the relief of poverty on a scientific basis; but its name must be changed. Charity is too near divinity to suit them. So they set up philanthropy in its place. Service to humanity was their aim. It need not be religious, but it must be scientific, hence the bureau and the wealthy man's check and the official dispersion. But before the dole is offered there must be investigation, tabulation and varied advices—ethical and otherwise—given the victims by paid advisers.

So the scientific way, with its bureaus and students and workers, has held sway amongst us. It has its merits—it has accomplished much, but poverty and poorhouses still remain, doles are still being offered, and governments, state, national and municipal, are being invited to take over the many bureaus which were created by the experts. Until again there comes a reaction, and they who heretofore dispensed with the word "charity" now allow that word to creep back to the programs and societies.

Now, my friends, what have we Catholics to say? We too while keeping "charity" in the first place have allowed many subheadings to titles of our charities. We too have our bureaus and workers and schools and paid officers.

The charity the Gospel describes appears to be the charity as exercised by the individual. Our Blessed Lord tells us of our

duties to the weak and lowly, to the sick and suffering, to one another—how we are to shield, to help, to save. But everywhere it is the encouragement to each one of us to do our part. Nowhere are we told of the efficacy of organization, the necessity of union, the duty of recording. But instead everywhere it is to work in silence, patiently—as "Charity is patient;" unconsciously —"Let not thy left hand know what thy right hand doeth." From which I would conclude that whatever you do, whether as individuals or as organizations you are certainly not to parade it. The quiet way, whether organized or otherwise, is the charitable way. "Charity is not puffed up, is not ambitious, seeks not her own." Saint Paul in his Epistle to the Hebrews may have in mind non-Catholics when he says: "Let us consider one another to provoke unto charity and to good works." You have to take into consideration the mentality and even the prejudices of your neighbors and you are not doing so if what you do, even in the name of sweet charity, is set before them in parade uniform. Indeed, ostentatious display, whether in the name of charity or religion, has never really helped the Catholic cause or promoted either faith or charity.

Are we to conclude then that since the Scripture spoke not of organization works of charity should remain unorganized, left entirely with the individual to do as he pleases or as he thinks best? I do not believe so. The principles on which charity rests are stated in the Gospel, the spirit of and the qualities of charity are clearly outlined. As long as the spirit the Gospel indicates; as long as the definitions remain true; as long as charity is based upon our love of God and our neighbor; as long as the divine element is retained in it and in our hearts—so long may we be sure that charity may accept the form and organization most suited to the age in which we live.

Indeed, in one place in the Gospel organization is hinted at. In the Parable of the Good Samaritan we are told that a certain member of that sect was on his journey and came to one who had fallen among robbers and was stripped and wounded; that this Samaritan going up to him bound his wounds and poured in oil and wine; and then setting him on his own beast brought him to an inn and took care of him; and the next day took out money and gave to the host and said: "Take care of him and whatsoever thou shalt spend over and above I, at my return, will repay

thee." You see the Social Service Worker on the way from Jerusalem to Jericho. You see the care given to the unfortunate man that lay stricken by the wayside and you see the inn to which he was taken—perhaps the fore-runner of the modern hospital, where due to the organized charity of those who built it the wounded, the sick and the sore find a refuge and a home where they are cared for and nursed back to health again.

Looking at the world as it is today we feel that it would be the will of Christ that organization should be promoted as the social order perfects itself and that charitable work should take the form that the needs of the times suggest and demand. Always remember, however, that the spirit of it must be with God; must be from our hearts to Christ and through Him to our neighbor; that its expression must be made somehow or other in a personal way—best perhaps when we are closest to the one we help, with neither office nor bureau to stand between; and if the office and bureau exist they are only to oversee and help to make our little labor grow and be of greater service to those who need it. It is in this delicate balancing of the individual with the organization that Catholic charity excels and has excelled from the beginning.

The Church furnishes us the best example, in the creation of her religious orders of charity, of the part she would assign the individual and the organization and the proper adjustment of each. Here we have order, here we have organization; but with order and organization, the Sister vowing her life to the service of God and her neighbor exhibits in her every act that divine charity which fills her soul. Another example of the proper blending of the personal and official is that of the present Holy Father. There is no one in the world today that has the responsibility and the worries and the work of the Roman Pontiff, yet a personal expression of the great charity of his heart is found in the kindness wherewith he persists in greeting and giving a blessing to every individual soul who journeys to Rome during this Holy Year of Jubilee.

I have said our charity should be all-embracing. We know the limitations that faith demands in our association with others, but charity has no such limitations. Who is my neighbor? The human race. Is my neighbor in sorrow? Then must I comfort him? Is he sick? I must nurse him back to health. I must be Good Samaritan to every stranger who needs my help. Again

the Holy Father furnishes us an example of that all-pervading charity. When the earthquake struck the Island Empire of the East the Holy Father thought not of their color or their faith, but of the human cry for help that came from the ruins of their proud Capitol. When Armenia lay bleeding and broken the messengers of the Pontiff were there as Good Samaritans to gather up the human fragments, and where life remained, to bring it back to health again. Again when Central Europe was starving he sent them bread to eat, and gave them the great consolation that now more than ever he would be their father and their friend. Thus did he show that he made the sorrows of the nations his own, and gave to them irrespective of creed or color a Father's care and love.

My friends, I leave to you the perfecting of details; the co-ordinating of forces; the discussion of problems ancient and new. Only this I urge that whatever you do or advise may be "rooted and founded in charity; that you may be able to comprehend with all the Saints what is the breadth and the length and the depth and the height, to know also the charity of Christ which surpasseth all knowledge, that you may be filled with the fulness of God."

My closing word to you is again from the Epistle of Saint John wherein he says: "Before all things have a constant mutual charity among yourselves." In other words you should work together. Always treat your co-workers, whether they be of your faith or not, in the terms of largest charity, cooperating where co-operation is possible, working in the sweet name of charity that knows no limit, that is the monopoly of no creed, that should be as wide and far-reaching as the needs of humanity, as deep as the love of God.

FIRST GENERAL SESSION.

Thursday, September 10, 8:00 P. M.

Chairman, J. Rogers Flannery, *Pittsburgh, Pa.*

The Honorable Frederick A. Fenning, one of the Commissioners of the District of Columbia, greeted the members, delegates and visitors to the Conference, officially extending to them a welcome to the city.

THE CONFERENCE AND CATHOLIC SOCIAL WORK IN THE UNITED STATES—A REVIEW OF FIFTEEN YEARS.

Right Reverend Thomas J. Shahan, D.D., *Rector of the Catholic University, Washington, D. C., and President of the National Conference of Catholic Charities.*

The Catholic University of America rejoices at the presence of this great body of representatives of our Catholic charities from ocean to ocean. It bids you all a hearty welcome and is proud to place at your disposition its entire plant. It is proud of the wide and practical range of your program and of the merits of your organization and speakers. It recognizes on all sides the profound consciousness of a noble and holy mission, also a sense of achievement, of admirable work planned and executed in the highest spirit of sacrifice and devotion. Your Conference now occupies a distinguished place among the truly wonderful social agencies of our country, and by its peculiar concern for spiritual and religious interests, is an outstanding force in our public and social life. May the Holy Spirit preside among you these busy days, and fill all hearts with His irresistible love and all minds with the clear sweet light of His truth.

I go back in a reminiscent way to 1910, fifteen years ago, when our Catholic charities drew together and recognized common interests and duties, common opportunities and responsibilities, and thus ended a period of mutual isolation, a time of general unpreparedness for the vast and growing social charges which were

everywhere asserting themselves, and found in our Catholic population no inconsiderable element of their raw material.

The Society of Saint Vincent de Paul was then the most active, if not the only Catholic social organization in the field, working from a national standpoint in the way of specific relief action and social work agencies. It had always been sympathetic to the attempts at general meetings and leagues of municipal or diocesan activities that had been suggested or contemplated. A national outlook, a national consideration of the immense field of charitable thought and life had been lacking. A Catholic charitable literature was not at hand, and trained workers in the domain of charity, broadly considered, were lacking. Still worse, there was only a faint sense of the importance of these adjuncts to our religious life and above all, a personal relationship among our leaders in the numerous Catholic activities was not flourishing.

This emphasized not the lack of Catholic charitable work and endeavor, but the absence of a wide far-reaching charitable organization for lack of which the incredible latency of Catholic charitable effort was not being developed to its fullest capacity.

Let me add that we lacked relations to a great extent with the outside movement in that field of human endeavor and self-sacrifice which has come to be known as Social Service. A fair number of our representatives, it is true, were active in national conferences of many kinds or were members of administrative bodies dealing with Social Service in city, state and federal government.

This outside movement had gone ahead attracting great ability, producing highly important literature, interpreting social experiences, formulating standards, affecting public opinion and legislation and building up a tremendous and impressive tradition. Our own social work remained to a great extent unrelated to this national movement, not because we lacked representation in it, but because our leaders who were in touch with that movement found no channel by which to convey their impressions to our numerous but unorganized units.

The master stroke that ushered in a new era in Catholic social work was made by a Christian Brother, distinguished before 1910 as an admitted authority in dealing with backward children in American life. I speak of Brother Barnabas.

In November, 1909, he wrote to me claiming that the University had a duty to enter the situation, to organize a national

conference which would quicken the forces of life in us and enable us to take advantage of everything wholesome in modern progressive thought and action for the service and welfare of the poor and suffering. He claimed that the problem was, after all, the problem of the whole Church. The University was under the Hierarchy, and since all coming development in social work must be educational, the alliance of the proposed conference with the University was natural and full of promise.

The ideas of Brother Barnabas seemed good to me. After much discussion with Dr. Kerby I called a meeting on February 19, 1910, at the Catholic University. It was attended by twenty-three representatives of Catholic social activities. We were of one mind as to the need and the timeliness of a National Conference. We organized it and issued the call for the first meeting in September, 1910.

It is needless to say that we were timid and doubtful. Gradually, however, our capital developed, if only in the way of courage and faith. Many doubted the wisdom of the step. Some refused to take part. Others failed to answer letters that asked for encouragement and approval. But we held our first National Conference, and it was an inspiring experience. It has never had a setback, but has expanded into a noble and vital body whose service to the cause of Catholic charities is beyond measure. Thus was the old isolation replaced by a far-reaching series of personal contacts among all our agencies both religious and lay.

A wonderful range of friendships, of association in work, of correspondence, inquiry and consultation has come into existence. The prospect of meeting friends is perhaps one of the most effective factors in stimulating attendance at a conference. As a result of this the National Conference has been able to promote a national outlook, to stimulate a body of homogeneous thought, to create an atmosphere that operates happily everywhere in the country improving all social work of the older type and creating new works that would cause our elder members to gasp with surprise.

We had then no Catholic social literature, whereas now we have a stately series of our National Conference Reports to inspire all our workers in every field and introduce them to every phase of our vast social service, whose driving spirit is for us now and always, the Charity of Christ toward all mankind.

We have in the seven large volumes of *The Catholic Charities Review* a most valuable survey of the broad field of charitable thought and life, and a regular critical exhibit of the most useful books and studies of social import in the widest and most Catholic sense. Above all, the upcoming Catholic generation feels itself an integral part of the nation-wide movement toward social betterment, sane and possible reforms, good legislation. In addition to this we have also a growing corps of well-equipped and pleasing writers on social subjects, whose Catholic faith furnishes them with a valuable content of thought and reading, who can and do interpret all modern charitable phenomena in the light of that vast secular experience which the Catholic Church alone possesses and dominates.

Let me indicate briefly some remarkable features of the development of Catholic work that coincide with the fifteen years of the Conference. Some that come to mind are the appointment of Diocesan Directors of Charity; the Social Conferences of our Sisterhoods; the development of standards of the care of children; the development of Schools of Social Service; the introduction of courses in the field in a very large number of Catholic colleges for both men and women, and the development of various social activities under the National Catholic Welfare Conference.

I need not offer any interpretation of what you now see daily in your most praiseworthy works, nor of what your Catholic hearts will feel during these days. Nor shall I attempt to stress the importance of the contribution that everyone of you makes to this great work, if only by your presence and your cordial cooperation. I am happy in expressng my personal appreciation and that of the Faculty of the Catholic University of America for the services the National Conference has rendered to us. The Conference gave us an opportunity to touch the Catholic life of the nation. It created the opportunity for personal relations between you and us. It has made the Catholic University better known to many, and I think that all have grasped the close relation that must always exist between the world of ideas and the world of action. In several dioceses our graduates have been called to the organization and administration of all Catholic charitable activities, and the cooperation, goodwill and prestige of the University have been for fifteen years assured to the National Conference of Catholic Charities. Two of our professors in par-

ticular have devoted themselves to all its interests in such an absolute manner that I would have to wound their modesty if at this time I gave them their due, and prolong these proceedings unduly if I recited in detail all that our National Conference of Catholic Charities owes to their peculiar genius, their tireless industry and their inexhaustible spirit of self-sacrifice. Naturally, therefore, the University cherishes a great love for the National Conference of Catholic Charities and rejoices cordially whenever its members return. On such occasions they gather new strength and fresh inspiration from the birth-place of the organization, while we are enabled to share their honest pride in its growing influence and its widespread success. Who can foresee the services that this holy work is called to render in our American society, by its nation-wide quickening of that charity which resides in all Catholic hearts so profoundly that it outlives faith itself, and is often the sheet-anchor of hope for those numerous souls whom the heady currents of secular life sweep away from the moorings of Catholic thought and life? If our entire Catholic adult population could take part practically in one or other of the many charitable activities in which this National Conference is interested, ought we to doubt that there would follow on all sides an extraordinary renewal of the religious temper and outlook now so grievously damaged in our country? We too, are a kind of crusade, and our objective is that Holy Land of mutual love and service that from His Holy Cross Jesus Christ threw open to all mankind.

The earliest conquests of the Christian religion were won with arms of a world-wide charity, and the after-glow of that consuming fire of zeal and self-sacrifice lit up for a long time the social and economic ruins of the ancient Mediterranean civilization.

St. Benedict and St. Francis of Assisi stand each for a glorious renewal of the spirit of charity in the Old World, and the vigor and ardor of their apostolate are by no means spent, but are reflected in the lives and works of our religious communities. We are, therefore, closely associated with the oldest and best traditions of Catholic life when we devote ourselves to a better knowledge and appreciation of charity and to the renovation of our social and economic life by the acceptance and application of its spirit, its principles and the hallowed means by which it has operated the world over through so many centuries.

May the Holy Spirit bless abundantly all our efforts in this great meeting, and above all fill our own hearts with the sweet fire of that divine charity in whose name we are gathered, and whose fulness is the reward we ardently desire.

ADDRESS OF THE HONORABLE JOHN G. SARGENT, ATTORNEY GENERAL OF THE UNITED STATES.

Before commencing the very profound matter which I have prepared for this evening I have the following message to deliver, and that is this: I was at the White House for dinner this evening, and by his express direction, I bring to this National Conference of Catholic Charities of the whole country the kindest greetings of the President of the United States.

I have often thought over this subject of charity, and come to this conclusion: That it is no great mark of virtue to give away what we do not want for ourselves. The test comes when one is asked to give what he needs for himself, or thinks he needs; what he prizes.

Many of us desire the possession of wealth for the sake of the wealth itself; for the pleasure to be found in its hoarding and possession. As I heard it put one day recently in a mother's advice to her son going away from home to a new field of work: "Have a good time but don't spend any money. Remember, the best book to read is a bank book."

To some of us the acquisition and possession of wealth, in and of itself, does not greatly signify except as it gives the power and influence over others and the affairs of others which comes from having money. If we could have the power without money, the money would not count.

To another class, the acquisition of wealth means simply and only the exertion of their strength for the benefit of their fellow men. Such men—and there are more of them among us than we realize—see and understand that the only way great works of learning, of art, of research, of relief for suffering can be accomplished, is for someone to save, to invest, to plan and scheme to get together under his control great possessions which, by his own act, uncontrolled by anyone else, he can devote to the uplifting, the improving, the alleviation of the misery of mankind. Such men are often misunderstood and their motives maligned, but persist stoutly to the great end.

In many a case it has happened that a man, after working and saving a fortune out of love of money alone, has found the mere possession of it not the satisfaction he expected, and has turned to devoting the fruit of his toil to the use of others, and in doing good, has tasted the sweetness of life he could not find in being hard.

Many a man has found that his thirst for the power that goes with riches can be slaked only by returning those riches, in the form of a foundation of a great charity, to the world from which they were taken. Fortunate indeed are those who find this out in time to enable themselves to see and enjoy for a time the good works they may do, instead of waiting to the last to learn the lesson that no man can carry out of the world any more than he possessed when he came into it.

But it is not with the gifts—no, not gifts, but returns to society at large,—made by men of great wealth that we are concerned chiefly here tonight; it is with the many, many real gifts, the contributions of those to whom every dollar, every dime, every penny means a sacrifice, a denial of some comfort or pleasure for self for the sake of giving comfort, giving life itself to the lame, the blind, the sick, the wrecks who strew the shores of life's sea.

"And Jesus sat over against the treasury and beheld how the people cast money into the treasury, and many that were rich cast in much.

"And there came a certain poor widow, and she threw in two mites which make a farthing.

"And he called unto Him His disciples, and saith unto them, verily I say unto you that this poor widow hath cast more in than all they which have cast into the treasury. For all they did cast in of their abundance; but she, of her want, did cast in all that she had, even all her living."

The mites, the pennies, the nickels, the dimes, the dollars from the poor and the needy for the poorer and the needier are the real sources of the great streams of relief which pour through this great organization to give life and hope to the thousands who are almost without them. And if I know and understand the mass of the people, among whom I have lived and worked so far in life, this giving, this sacrifice, this manifestation of a desire to do to others as we would that they should do to us, so wide

spread, so universal in this our beloved Country, is the surest sign to be found that our civilization is sound at heart and will endure.

Such giving is not prompted by any hope of fame or credit among men. It is in strict accord with the injunction,—

"Take heed that ye do not your alms before men, to be seen of them, otherwise ye have no reward of your Father which is in heaven.

"Therefore, when thou doest thine alms, do not sound a trumpet before thee.

"But when thou doest alms, let not thy left hand know what thy right hand doeth, that thine alms may be in secret."

By whatever so-called sect or society practiced, such giving is of the very spirit of true Christianity, and a people pervaded by that spirit cannot go very far wrong for any great length of time.

And let us not forget that money is not the only thing that is so given. Time, energy, care and anxiety are given just as freely, and with no thought of credit or reward other than the satisfaction of having done one's duty; having done what one could.

One further thought I wish to suggest, yes, to urge upon you, concerns the use to be made of the funds, the property, the time and strength so generously, so lavishly contributed for charity. There is nothing more harmful to any human being than to get the idea that he is to be taken care of by someone without effort on his own part. I hope this organization will always keep this idea to the front, and see to it that its agents, always and all the time, help the subjects of its efforts by showing them how, assisting them, to help themselves. I believe there is no other source so sure of real contentment as the knowledge that one is doing something for his own maintenance.

To make anyone, however unfortunate, feel that he is wholly dependent on charity is to destroy his self-respect, and when that is absent he has very little left to be thankful for.

Teach them all to do something, to help themselves, and you assist them to be something—to really live, and not merely exist.

JUSTICE AND A CRIME PROGRAM.

Reverend Robert F. Keegan, *Secretary for Charities to His Eminence, Cardinal Hayes; Executive Director, Catholic Charities, Archdiocese of New York.*

There is perhaps no single topic today which challenges the attention of this nation as much as that of the crime problem. Not a day passes without some comment from the press about the apparent increase in the number of serious crimes committed in our country. Some commentators characterize us as the "most lawless nation in the world," but Professor Pound has indicated that it is not possible to make any intelligent comparison of crime in America with crime in other countries. Nevertheless, we are confronted with a formidable crime problem. The Special Committee on Law Enforcement of the American Bar Association, in its 1923 report, estimated that during the ten years which preceded that date, no less than 85,000 citizens perished by poison, pistol, the knife or other unlawful means. In the terms of money, crime is said to cost this nation ten billions of dollars annually, a sum which represents twelve times the cost of the Army and Navy, and which approximates the cost of education.

It is not strange, therefore, that so serious a condition should arrest attention and suggest the question, "What must be done in the matter?" Nor is it surprising that in response to this query, a multitude of diverse answers should be forthcoming. These can be generically classified into two schools, the Determinist and the Legalistic.

The Determinist School whose chief fetish is "science" is ably represented. Within this body many base their belief on philosophic determinism assuring us that crime is committed by delinquents as a matter of necessity; they cannot help it, forsooth, and consequently, they cannot be held responsible.

This theory has several variations. The discredited Lombroso taught that the criminal is an atavistic individual, and may be recognized by his physical stigmata. Others find the cause of crime in the presence of certain environmental conditions, either social or economic. Some there are who explain crime in terms of maladjustment, but this expression is entirely too generalized and can be applied to individuals who are not criminals.

Finally, we have the group which is positive that crime results

exclusively from mental abnormality. A striking illustration of this point of view is to be found in a recent edition of the magazine *Current History*—wherein Dr. Harry E. Barnes, Professor of Historical Sociology at Smith College, informs us that "the net result of the application of psychiatry to the problem of criminology has been the entire repudiation and elimination, once and for all, of the theological and metaphysical interpretation of criminal conduct and responsibility."

And this contention is made despite the fact that true scientists finally abandoned such belief when comparisons made by Dr. Herman Adler, of Illinois, proved conclusively that the general level of intelligence between criminals and men drafted during the war was practically identical.

Opposed to these opinions is the Legalistic School whose arguments are all concerned directly or indirectly with the concept of law. They insist that crime results because there are too many laws on our statute books and these improperly enforced. They declare lately, with vehemence, that our immigration laws are not sufficiently rigid and that our crime problem is aggravated by the operations of imported criminals.

The truth of the matter is that Dr. Edwin H. Sutherland, Assistant Professor, University of Illinois, in his recent book entitled, *Criminology,* produces statistics which find that in those urban centers from which figures were available, immigrants committed fewer crimes proportionately than did the native born.

They assert that criminals are multiplying because they are no longer disciplined; that our prisons today, because of indulgent laws, are pleasant places wherein anyone would be happy to sojourn. Bring back, they cry, the whipping post, severe penalties, mass treatment and the spirt of retaliation and vengeance.

They treat with caustic disdain the humane ideas which find embodiment in probation and parole, and in fact blame these agencies, together with prison reform, for the existence of the so-called crime wave. Moreover, they say, the laxity of the administration of our justice today is caused by these same sentimental considerations.

In a word, this school forgets its history, and is furiously objective in its consideration of the crime problem. It ignores the fundamental fact that a criminal is a human being, partaking of a nature common to that of every other man.

Both theories, in their many ramifications, have their vogue, because of a grain of truth tucked away in each. But neither one can aid very much in solving the crime problem.

As Catholics we ask ourselves,—has not the Church some contribution to make? Is She not gifted by her Divine Founder with a special insight into the workings of the human heart and soul? Has She not learned from experience with peoples of all nations and throughout a score of centuries?

And the answer is that the Church *has* a well defined position toward crime and the criminal. It is based on immutable truth concerning the constitution of a human being. For, says the Church, in the placing of any act performed by a human being who is not insane, two mental faculties participate. First, the intellect and secondly, the will. The intellect presents to the will alternatives of conduct, but in such a manner that the will is informed of the moral qualities of the act; so that in performing a delinquent act the will does so despite the moral considerations of which it is thus made aware.

The Church admits that these moral considerations may be presented to the will in varying degrees of acuteness dependent upon the ravages of destructive social forces. She further admits that the responsibility of the evil doer is graded according to the degree of his knowledge of the malice of the act. She, therefore, lays it down as a principle that the rational way to reduce crime is so to influence the intellect and the will of the one tempted to do evil that his intellect presents true moral considerations and his will is trained to want and desire what is good.

This view constitutes a *Via media* between the determinists and the legalists. It relegates bad environment, economic conditions and mental deficiency to their proper places. If we are to prevent crime and to reform criminals, we must get back to case work treatment, back to individual character formation.

This view is borne out by scientific studies made in prisons throughout the country. These studies may have had widely varying results, but the representative conclusion has been that the criminal is not a type. There are as many kinds of criminals as there are individual delinquents.

Probation, which is individual case work treatment in practice, when properly carried out gives an unequaled opportunity for studying the life of the criminal. For the last thirty-five years

the Church in New York has maintained a Probation Bureau at the request of the Judges in the Court of General Sessions of New York City. There in the largest and oldest Criminal Court in the country (receiving its charter from Charles II), are arraigned those criminals who are guilty of the most serious crimes.

In January of this year, the Catholic Charities of the Archdiocese of New York reorganized this probation service, placing in charge one of the leading probation officers in the country, a recognized authority in this field, who has written widely and ably on this subject. We put at his disposal a staff of young men and women who had received college training, had specialized in social work and who are solidly grounded in Catholic practices and principles. The highest standards of investigation and social treatment have been insisted upon. The probation system has thus been given a rare chance to show its true worth under favorable conditions.

Two outstanding conclusions may be drawn already from the work. First, the policy of probation when properly administered is sound and is an indispensable factor in our modern treatment of the criminal. Second, the criminal is not a type. He is an individual and requires individual case treatment.

Some, or all, of the destructive forces, such as poverty, bad environment, evil associates, broken home, bad parental example and the lack of religious training, may have had their play upon the criminal. He is often physically inferior and sometimes mentally ill. But these conditions are not the *cause* of his evil conduct. All of them may be present in the lives of the law-abiding citizen and they frequently are present in the lives of brothers and sisters of the delinquent without resulting in delinquency. The treatment of the criminal is an individual problem. It has its roots in character formation.

Scientists of today are coming to recognize the truth. Dr. Miriam Van Waters, Referee in the Juvenile Court at Los Angeles, declares that "it is a gigantic folly, and indeed a travesty of the human spirit, to imagine that merely untoward environmental conditions *produce* delinquency."

Dr. William Healy, noted Director of the Judge Baker Foundation of Boston, asserts after years of painstaking study, that "nothing is more striking to the careful student than the fact that reactions between personalities and living conditions are not fixed

and are not priori predictable." Even more recently, he tells us that "the entire situation in which a given delinquent is placed must be studied to learn what had made the mental life of the offender sponsor misconduct," and further, "that it is not the mere fact of feeblemindedness which causes delinquency—there are many mental defective persons with good character traits."

True science now insists that crime, whether considered as a specific act or as a national fact, is an expression of faulty character. And, to eradicate it, all our knowledge must be employed through individual case treatment in a temperate and sober way.

The statistics of our Probation Bureau in the New York Court of General Sessions show that of the 801 offenders whose cases were investigated from January 1st to August 15th of this year, 44% were first offenders and 56% had committed previous offenses. It is plain from these facts that the problem of keeping the criminal from falling back into evil ways is one requiring the best planning and effort of thoughtful men. Society must, therefore, concern itself with the treatment of those convicted of crime as well as with the prevention of crime among those who have not known it.

With this in mind let us first consider a rational plan of treatment for those convicted of crime. Two pathways of approach are presented:

First, there must be procured a strong administration of Justice.

Second, our legal forces must be socialized.

With respect to the first suggested approach, there is even today much truth in the statement of Chief Justice Taft made seventeen years ago, that "the administration of the Criminal Law in the United States is a disgrace to civilization" and that "the trial of a criminal seems like a game of chance, with all the chances in favor of the criminal." For it is a well known fact that in this country many criminals, when detected committing offenses, retain skillful and unscrupulous attorneys who on technicalities in our law obtain freedom for their clients. Often a trial is delayed for months, or years, while the offender is free on easy and inadequate bail. When the day of the trial finally arrives, few material witnesses are available to the prosecution and those who can be located are readily discredited in their testimony because time has clouded their recollections.

However, in some jurisdictions the abuse of the plea of insanity is notorious, and the use of frequent appeals from the judgment of a trial court on flimsy and technical grounds which were not at the trial prejudicial to the cause of the criminal, is an equally well known scandal.

This condition in our machinery of justice calls for correction at once, and in our program for the rational treatment of criminals, such reform has a place of primary importance.

No less vital, however, if we are to reduce our criminal population, is the socialization of our legal forces. By this phrase is understood a very general modification of our legal and penal forces. This flows directly and logically from a strong administration of justice. It is essential that criminals be quickly detected, presented before the Bar of Justice and successfully prosecuted. But we believe further that following a conviction, the criminal should be treated intelligently.

To modernize our criminal law and individualize our justice, the following steps are proposed:

1. A standard probation service in each community for the supervision of convicted delinquents who are of normal mentality. Court clinics to make mental and physical diagnoses, closely associated with the probation staff, as a part of the equipment of each court.

The probation force must be of the number and quality which will insure thorough knowledge of the probationer and constructive treatment for him, and approach the offender along religious lines. By that is meant that an officer of the same religion as the offender is often the best one to bring into play the moral forces necessary to effect permanent reform.

2. Special institutions to which feebleminded, insane, epileptic and diseased offenders can be sent until they are cured, if possible, or if incurable, can be detained while a menace to society, and to themselves; often this detention will be for life.

3. Reformatory institutions where offenders will be kept until rehabilitated. They will be taught trades or fitted for agricultural or industrial pursuits. To these institutions will go the recidivists, who will be restrained either for life or until there is a change in their characters. Discipline and punishment while necessary should be very well directed so that they may not influence the delinquent in any unfortunate way.

4. An adequate parole organization, which will give effective adjustment to community life, or, when necessary, prompt return to custodial care. Such a parole system must be able to secure employment, rebuild families and actively help the ex-convict who is trying to make good.

The plan of treatment which I have just suggested is a common sense program. It is not founded in emotional solicitude for the welfare of the delinquent, to the detriment of society in general. It is not a destructive plan, aiming to abolish present day institutions, but rather an attempt to deal constructively with the lawbreaker. Its purpose is to understand the criminal so that steps may be taken to prevent a repetition of his misconduct. This program is evolved from the highest principles of philosophy and religion, combined with the true findings of modern science.

The second great problem to which we must address ourselves is the prevention of crime. We firmly believe that if the individual is to be kept away from committing those overt acts which constitute crime, it can be done only by the formation of a decent and substantial character.

If in early life we are taught to love and appreciate that which is good and true we shall have acquired a good character; if we are strangers to everything but vicious experience, we shall have formed a character which may sanction participation in criminality.

To form properly the character of youth is our pressing duty. The attention, therefore, of the family, the school, modern science, social agencies, the community and the Church should be focused on the accomplishment of that purpose.

First—With respect to the family it is agreed that a good home readily and successfully combats either inherent weakness of character, or the effects of bad environment. In our homes, if anywhere, youth must learn from parental example the virtues of courage, truthfulness, honesty, purity and loyalty to God and neighbor. Parents should realize that in their relations with their children all their care must be directed toward the formation of good moral character in the growing child.

Dr. Healy expresses this belief in a happy phrase when he says, "Every bit of regulation of a child's life should be aimed at the development of the power of self-discipline. Every punishment well administered has this as its end."

Second—The school of today has its task to train the child's

will as well as its intellect. For this, moral training based on God's law is necessary. The school procedure should be suited to the needs of every child. Attendance officers, visiting teachers, special classes for the exceptional child and vocational guidance are some of the means which the school may use in helping to weave the fabric of good character in our children. The teacher has the opportunity to study and to mould the child's character.

Third—Closely affiliated with the function of the school in its relation to the child is the work of modern science. Through Mental Health Clinics those who are mentally inferior will be detected quickly and placed in a protected environment. Allowing the mentally defective child to crystallize his character in a bad mould through lack of specialized treatment, both religious and secular, represents social and moral neglect which often brings dire results to the individual and society. No inconsiderable number of chronic thieves, vagrants and even more desperate criminals were defective children whose amenability at an earlier age should have been utilized to their own and society's advantage. The early examinations of children suspected of mental abnormality is advisable.

Fourth—A greater development and closer unification of the work of social agencies is imperative for the bolstering of character. They must aim at that degree of perfection which will uncover incipient character deterioration in youth.

Social agencies must mobilize throughout the country all forces which serve to strengthen character and tend to destroy the forces of evil. The best recreational facilities, clubs and settlements, boy scout and girl scout movements, should be utilized for this purpose. All these means help to give youth opportunities to assimilate ideals and principles which can dominate constructively the formation of character.

Fifth—The community at large, in its manner and thought, in its expression of ideals and in its actions, must hold out to youth proper examples of civic virtue and proper incentive thereto. We must keep virile and clean our civic consciousness. If the community atmosphere be health-giving then our young folk will grow up strong and active in the principles of right living; but if the atmosphere be permeated with degrading influences, if the unworthy things of life are allowed to be depicted on the screen and stage, can we expect our youth to remain untainted?

Finally, though all of these social forces can contribute appreciably to the formation of stable worthwhile character, none of them can exercise so constructive an influence as the Church; for the Church's message is not only for society alone. She speaks directly to the individual soul.

Where in all the category of human forces can we find a power for the reclamation of the sinner and the remoulding of his character which compares with the Divinely instituted Tribunal of Penance? Here He Who came not "to call the just but sinners" (Matt. ix. 13) calls upon his faithful to kneel one by one before a duly authorized priest and there unfold the exact state of his soul. Disclosed also are the pertinent facts and circumstances surrounding the sins which have been committed and the habits which have been contracted. Then the sinner expresses the sorrow which he feels in his heart and his determination to put aside the things of sin and cling to the things of God. After all this presentation of the case, the priest, trained for long years in the care of souls, gives the word of warning or of encouragement, of correction or of consolation needed by the particular penitent who kneels before him.

In her doctrines, in her Sacraments and in all of the agencies of her charitable organizations the Church reaches out to the erring soul the helping hand of Christ.

Never forgetful of those words, "Render to Cæsar the things that are Cæsar's"—and ever mindful of that terrible sentence imposed on the unrepentent sinner, "Depart from Me ye cursed into everlasting fire," she still turns her eyes wistfully toward the Hill of Calvary and as they rest upon the torn and bleeding figure of One committed to die as a rebel and a blasphemer, she sees on His bruised and swollen face a look of kindness; she sees Him turn that face toward another, bound like Himself on a cross, and from His lips she hears those words of eternal promise, "This day shalt thou be with Me in Paradise."

With this vision before my eyes and with the desire to have our ideas of justice toward the criminal conform to the Divine Ideal, let me say, in conclusion, that I have tried to present a rational viewpoint on the crime problem, and a plea for true understanding and right action, with the belief that the greatest social forces of today are clear ideas in the minds of energetic men and women of good will.

SECOND GENERAL SESSION.

Friday, September 11, 8:00 P. M.

Chairman, Mrs. Matthias Benner, *President, League of Catholic Women, Chicago, Ill.*

ADDRESS OF HIS EXCELLENCY, THE MOST REVEREND PETER FUMASONI-BIONDI, D.D., ARCHBISHOP OF DIOCLEA; APOSTOLIC DELEGATE TO THE UNITED STATES.

I enjoy a two-fold pleasure as a guest of this meeting of the National Conference of Catholic Charities. Personally I am genuinely pleased to have this opportunity to manifest my own deep and sincere appreciation of the noble work your organization has done and is doing in the different dioceses of the country for God's poor.

But rather do I come to you as the representative of the Supreme Pontiff—the Visible Head of the Church—whose fatherly interest and zeal in your work need not be impressed upon you who recognize in him the Vicar of Jesus Christ, the man to whom in these latter days has come the perennial command of the Good Shepherd: "Feed My lambs, feed My sheep."

It was my privilege during the past two months to speak at length with Pope Pius about the state of our holy religion in the blessed land of the United States; and it must be said that the great virtue which our Holy Father has come to associate with his children in America is that of Charity, and their reputation, like that of the Thessalonians, has gone abroad throughout the whole world and they stand as an example to all nations. Hence it is with real joy and pride that I bring back to the faithful in America the blessing of their common Father, whose burdened heart finds true solace in their filial love and devotion.

It is the peculiar characteristic of charity as preached and practised in the Catholic Church that it is a manifestation of Christ, Who is the Word of God—the expression of God's love for His creatures. In doing good towards our fellowmen we are only exercising our high prerogative of participating in God's

goodness. And since the one great divine purpose, extending from the creation to the day of judgment is the glory of God, it follows that for us of the true faith the concept of charity must be based upon a spiritual foundation. For beyond the visible, mortal body is seen the immortal soul, and the person who is the object of our charity is visualized as one destined for the joys of eternal life.

It is for this reason that the motives of Christian charity transcend the sphere of humanity. It is thus that true charity so far surpasses the inferior aims of philanthropy. It is because it enjoys this divine element that Christian charity begins and ends its labors on the high plane of spirituality, while its purely human imitators, striving with means that are only human, attain an end that is only temporal.

These are days of method and organization, when a peculiar science springs up in every department of human activity. The works of charity, being so universally necessary, and perhaps too, because they are constantly demanding of men that which men most highly appraise, seem to be a particularly favorite object of scientific study. Assuredly the ministrations of charity must be orderly and reasonable if it is to attain its purpose to the maximum; but we cannot allow the outline of true charity, which the Church alone can and does clearly show us, to be blurred in the confusion of tongues that are today clamoring for the betterment of man's condition. We cannot improve upon the charity that Christ taught and practised, because that alone is true charity. We cannot do better for our fellowmen than did Vincent and Ozanam, because they learned their doctrine and their methods from Him Who brought charity into the world. Once men depart from the Gospel, once they allow the left hand to know what the right hand has given, once they oblige the beneficiary to pay for his dole in the coin of unnecessary humiliation, once they rob the giving to the poor of its Christ-like character and reduce it to the plane of a mere civic duty to be dispatched with the least possible annoyance to the community, then have they ceased to practice the charity that we have been taught to look upon as a sacred heritage.

In a conference such as yours, founded upon the true idea of charity, guided by informed and zealous Bishops whose love for the poor is obvious, and conducted by you who are inspired with

the single purpose of serving God in the person of your fellowmen, the Church can be confident that the spirit of Christ will prevail. You are worthy of praise, but that, I know, you do not want; you seek only prosperity in your laudable purpose of aiding the poor, and that prosperity I bespeak for you and all your associates.

May your convention bear fruit in a renewed devotion to your holy cause; may you go back to the scenes of your pious labors to find therein the constant support that you deserve; and may your faith never fail to sustain you and console you with the blessing of the God Whose most beloved children you are privileged to serve.

Hereupon the Most Reverend Peter Fumasoni-Biondi gave the Pope's blessing to the members of the Conference.

EDUCATION FOR PEACE.

Reverend John A. Ryan, D.D., *Catholic University, Washington, D. C.*

An address on this topic is appropriate at a Conference of Catholic Charities. To promote world peace is surely a work of charity; and the object of the National Conference is, in a broad and fundamental sense, educational.

International peace will never be attained unless and until it is based upon the principles of international charity. Every war violates that Christian brotherhood which applies to nations as well as to individuals. War can be abolished only when the nations recognize that they are bound to one another by Christian love and good will. How much better off the world would be today if international charity had been substituted for force in the policies of certain great states on several critical occasions since July, 1914! Pope Pius X urged the Catholic Emperor of Austria to exercise charity and forbearance toward Serbia. The Austrian Government disregarded the admonition and had recourse to armed might. Look at Austria today! Pope Benedict XV requested the belligerent nations to make peace upon the basis of Christian love and justice. Is there any competent observer who now fails to realize the immense suffering and losses which have befallen all the belligerent nations because they rejected the Papal

plea? The treaty of Versailles was drawn up and executed on the basis of victorious might. Does anyone deny that the victors would today be in much better position politically and economically if they had made some attempt to fix the terms of peace in accordance with the principles of international charity? From the history of the last seven years many other situations might be cited in which some exercise of charity by the nations would have benefited them enormously.

Work for peace is mainly a work of education. Individuals and nations must learn and apply the true principles of international relations. They must likewise learn and apply the specific methods by which war may be prevented and peace made secure. Each of us must first educate himself and then do his utmost to educate others in both the principles and the methods of peace.

Up to the present the Catholics of the United States have done very little in this task of education. Indeed, the majority seem to have made no serious effort in that direction, nor even to have realized their responsibility. Those who have considered the matter at all have, for the most part, been content to "point with pride" to the declarations of the Popes and the Bishops. They have given these declarations little or no support of a practical character.

At this point it will be helpful to recall some of the more striking statements of the Popes and the Bishops. In his address to the belligerents, August 1, 1917, Pope Benedict proposed: that moral right be substituted for the material force of arms in the dealings of nations with one another; that the nations enter upon a just agreement for the simultaneous and reciprocal reduction of armaments; and that armed force should be replaced by "the noble and peaceful institution of arbitration," with the provision that penalties be imposed upon any state which should refuse either to submit a national question to such a tribunal, or to accept the arbitral decision. In his letter to the American people on the last day of the year, 1918, the same Pontiff expressed a fervent desire for the establishment of an international organization which, "by abolishing conscription, will reduce armaments; by establishing international tribunals, will eliminate or settle disputes; and by placing peace on a solid foundation, will guarantee to all independence and equality of rights."

In his very first pronouncement, from the balcony in front

of St. Peter's, the present Holy Father, Pius XI, laid stress upon "that universal pacification for which we all long so ardently." Since that day he has let scarcely a single great occasion pass without repeating the same plea for peace. Within the last six months he has expressed the hope that the most effective agency for peace will be our own beloved United States of America.

In the Pastoral Letter of the Archbishops and the Bishops of the United States assembled in conference at the Catholic University of America, September 26, 1919, we find these sentences: "One of the most effective means by which states can assist one another is the organization of international peace. The need of this is more generally felt at the present time when the meaning of war is so plainly before us."

On February 2, 1922, the Administrative Committee of the National Catholic Welfare Council declared: "As Catholics—brothers of the Prince of Peace—and as Americans, we have the spiritual responsibility of promoting peace not only in our own country but throughout the world."

On May 2, 1924, the Administrative Committee of the National Catholic Welfare Conference gave out another statement on peace which included the following sentences:

"We should, individually and through organizations, earnestly study to preserve the peace of the world. Our thoughts, our aims, should be in the path of peace. Peace should be our goal."

From these statements it is clear that American Catholics do not lack authoritative leadership in the movement for world peace. What they do lack is individual and organized interest and activity.

It has been stated above that effective work for peace is primarily a work of education. At least that is the situation at the present time. How can we best undertake and carry on this task of education individually and collectively?

Each person should begin with himself; should educate himself as regards his own responsibility for, and the principles and methods of, international peace. Each of us should force himself to discard the lazy and paralyzing assumption that the peace of the world is a question only for statesmen and diplomats. We should rid our minds of that complacent pessimism. Political rulers will not earnestly strive for peace unless they are supported and compelled by public opinion; neither will they plunge their countries into war unless they are convinced that they have at least

the tacit acquiescence of their peoples. Catholics in all the important countries can take a decisive part in forming a right public opinion. The first steps in this direction are taken when each Catholic realizes his own responsibility, when he makes alive in his own mind the Christian principle that all men are his brothers, that he is obliged to love the foreigner as himself; and when he becomes convinced that the avoidance of war and the maintenance of peace are mainly questions of human faith and trust. If people believe that war can be prevented, or at least deferred to the indefinite future, then they will set themselves earnestly to the task of discovering ways and means to make that faith effectual and to organize the world for peace. Not one of these steps has yet, or ever, been taken by any considerable number of Catholics either in the United States or elsewhere; nor indeed, by any considerable number of those who are not Catholics. This is the great work of self-education for peace which is within the reach of everyone of us, and which none of us can, with an approving conscience, disregard or neglect.

Side by side with this work of self-instruction, should be carried on education through various kinds of organizations. One of the most important of these is the school. From our scholastic courses of instruction should be excised all teaching of excessive nationalism and all glorification of war. Patriotism is too frequently set forth in the schools as mainly consisting of willingness to fight and die for one's country. War is represented as more or less natural, normal and inevitable. Seldom is the true doctrine adequately set forth, namely, that war, objectively considered, is always wrong, since one if not both belligerents uses force on behalf of what is unjust or uncharitable. Almost all the emphasis is placed upon the lawfulness and the duty of supporting a just war and opposing unjust aggression. Two false and fatal assumptions are created by this method of presenting the subject: first, that our own country is always in the right when it engages in war; second, that there is no other feasible method of defending national rights except that of armed conflict.

Let anyone who thinks that this indictment of the war-like teaching in our educational institutions is an exaggeration, consider the results of a study recently made by three American college professors. This committee examined twenty-four history texts and twenty-four supplementary readers, which were selected as typi-

cal by trained historians. Among the most important conclusions which the committee drew from its study of these books are the following: An excessive amount of space is devoted to war; the amount of space devoted to peace is almost negligible; the discussion of war is, on the whole, nationalistic, biased and in many cases flamboyant; the war illustrations, as a rule, picture only the glorified imaginings of the artists; very few histories even approach the real truth about war; and the great military leaders receive vastly more attention than the men and women who have brought conspicuous benefits to mankind in the arts of peace. The committee of professors suggests that America needs new history texts and supplementary readers for its schools, true to the facts about war, free from nationalism, sectionalism, sectarianism and propaganda.

To be sure, the textbooks studied by the committee are those used in public and non-Catholic institutions. It is to be hoped that a similar investigation of the manuals employed in our Catholic schools and colleges would lead to less disturbing conclusions.

There are some who profess to fear that the reforms suggested in the school teaching on patriotism, nationalism and war, would produce a generation of young pacifists, unwilling to take up arms in defence of their country, even against unjust attack. Whatever may happen in the indefinite future, there is no solid reason for fearing that the present generation of pupils and students would undergo such a transformation. The instinct of national self-defence and the traditional teaching on that subject are too powerful to be immediately eliminated or forgotten through a course of balanced and rational instruction on the evils of war.

Another form of organized education for peace is that which is carried on by various peace societies and intended to influence those outside of, as well as those within, the schools. There are many such societies in the United States. The number of Catholics in them is, comparatively speaking, negligible. Nor have our American Catholics any peace organizations of their own. At least I am not aware that there is a single Catholic organization seeking to promote peace specifically.

Obviously, this is a deplorable and discreditable condition. With the leadership that has been given by our Popes and Bishops, and with the priceless possession of the true doctrines on international relations, we ought to have not one, but many societies

working actively for the peace of the world. Happily, there are not wanting signs of an awakening. Our Catholic societies are giving more attention to the subject of peace, at least in the resolutions which they adopt at their annual meetings. This is a good beginning, but it is only a beginning. There should be a vast increase in the Catholic membership in secular peace organizations. Our active and widespread cooperation should be extended to every society which is pursuing legitimate methods for the promotion of peace.

What are the specific methods of promoting peace about which we should inform ourselves and instruct others? This is a very large question, and the limits of time and patience will permit only a few brief statements. Every intelligent person who honestly desires to prevent war should oppose the theory of indefinite, euphemistically called "adequate," preparedness. No considerable *diminution* of our military forces should take place until all the nations are ready to disarm, or to reduce their armaments. On the other hand, no good reason exists for any present increase in our fighting equipment. "Adequate" means sufficient for something, for some situation, some condition, either actual or probable. The advocates of "adequate" preparedness ought to be compelled to point out just which nations are threatening or likely to attack the United States, and just why and how far our military and naval forces must be increased in order to be "adequate" to the supposed contingency. Until they do this, they are in reality demanding not adequate preparedness but indefinite preparedness. For this policy, there is no rational justification; against it, there is at least one very powerful argument. It is that indefinite increase in the armament of one country provokes other countries to imitate that bad example, and even to better the instruction. Competition in armament provoked the Great War. Today, as always, this policy produces international distrust. We cannot reasonably expect foreign nations to believe that we are enlarging our armament merely for self-defence, when they are only too well aware that we are in no present or probable danger. To increase our fighting forces is to increase distrust among the nations, and to neglect earnest consideration of substitutes for war. Relying solely upon our own undoubted ability to defend ourselves against aggression, and making no effort to provide peaceful methods of securing the safety of all the nations of the world is

to describe a policy of national selfishness which is contrary to the principles of Christian brotherhood and our own welfare. Our national position and international influence place upon us heavy responsibilities of international charity. No policy or theory of preparedness should be permitted to blind us to those responsibilities and obligations.

Still more specific methods of substituting peace for war are those contemplated by the World Court for the Settlement of International Disputes, by the proposal for the outlawry of war, by universal disarmament and by machinery for compulsory arbitration of international disputes. We Catholics should bear in mind that every one of these methods was recommended by Pope Benedict XV in his letter to the belligerent nations in August, 1917. We should not oppose them, nor even be indifferent to them until we have given them careful and unprejudiced study. This is an immediate task in the process of education for peace. Let us forget that these proposals are political. To wave them aside with that excuse is cowardly and unjust. Any particular method of securing world peace must be adopted by political governments before it can become effective. Hence, it must become the subject of political discussion, both without and within legislative chambers. Our legislators should have the benefit of our reasoned opinions on one or all of these methods: the World Court, the outlawry of war, disarmament and compulsory arbitration. Unless we are willing to study these proposals and to acquire an intelligent attitude toward them, we are neither good citizens nor loyal subjects of the Popes and Bishops.

A preliminary requisite to education for peace is a right attitude of mind. First, we need to clear our minds of the cant of platitudes. We must cease being satisfied with the reflection that, as Catholics, we possess the right principles of international relations. Not even Catholic principles are automatically operative in the world of affairs. They can be applied only through active, widespread and long-continued human effort. We must study and consider all the concrete methods through which our principles may be made to work. In the second place, we should get firm hold of the truth that conditions are today more favorable for the abolition of war than they have been at any previous time in the world's history. All the nations are sick of war. All now realize that in modern times at least, no people derives any ad-

vantage from even a victorious war. All are convinced by the experience of the recent conflict that the losses far out-weigh the gains. Since the peoples of the world have this attitude of mind, the question of peace is merely a question of effective methods. And this question resolves itself finally into the question of study and education.

FAMILY LIMITATION AND HUMAN WELFARE.

Reverend John M. Cooper, Ph.D., *Catholic University, Washington, D. C.*

Time is short and the night is fleeting. The hour suggests that we dispense with all formal introduction to the subject scheduled. The limitation of time demands that we take up only some phases of the question of the limitation of family. I may only ask beforehand your pardon and indulgence if the subject itself makes it impossible to avoid a certain frankness and candor.

Immorality or unchastity is usually branded as ethically wrong because it tends to bring offspring into the world without proper provision for their upbringing, without adequate protection of motherhood and without satisfactory pinning down of responsibility on the true father. So far as it goes, this ethical ground for upholding high standards of purity of life is perfectly valid. But it does not, I believe, go either far or deep enough.

It is quite true that immorality between sexes tends to bring children into the world without proper provision for their upbringing, without adequate protection of motherhood and without satisfactory pinning down of responsibility on the true father. No one knows all this better than does the social worker. He sees the wretched wages of sin daily in his rounds, particularly if his work is with the delinquent. He sees the innocent suffer, the weak and wayward come to brief, the guilty go scot free. Human welfare is deeply hurt.

Let us, however, give but a little twist to the case. I have put this following question to various groups and individuals recently: "Suppose two people unmarried and with no intention of marrying, determine to live as man and wife. They are both physically sound and free of taint. They are educated and intelligent, and they agree to take multiple precautions to avoid the risk of conception. They moreover agree that if by any rare chance con-

ception should occur, they would then marry. On what ground in such a case would you consider their conduct ethically wrong?" I have put the question to more than one earnest advocate of artificial family limitation. I have yet to receive an intelligent answer to it from them.

In wording this test case, we have barred the hazard of disease. We have practically eliminated the danger of unmarried motherhood. We have avoided the obviously harmful effects of unprotected infancy and childhood.

Some answer the question by saying that such conduct is harmful and wrong because it may easily breed psychic conflicts in the man or women or both. But, it can be readily replied, if such conduct were socially harmless, it is unlikely that society would long continue to stigmatize it, and if society and a conscience built upon current social codes no longer stigmatized inter-sex aberrations as unethical, there would be no sufficient ground for the development of inner psychic conflicts.

Others questioned have replied that the current social code is opposed to such conduct. The simplest answer to this is that current social codes may be right and may be wrong. Current social codes among this or that people sanction as ethical the most bizarre and strange customs from head-hunting and cannibalism—to say nothing of lynching—to suttee, child-murder and the burning of witches and wizards. On the other hand, current social codes in various cultures condemn as unethical many perfectly harmless practices from eating bear meat or fish to spilling salt and walking under ladders. An ethical judgment that is built only upon current social standards is built upon sand, and when the rains of intelligent criticism fall the house tumbles.

Another conceptionist answer to the question has been: Artificial prevention of conception is ethically right for the married but ethically wrong for the unmarried. These are not imaginary answers. These are answers actually received, partly by correspondence and partly by conversation. But just why it should be right in the one case and wrong in the other, the person answering could not say. The reason was very simple. There was nothing to say. If artificial birth control is legitimate for the married, there is no ethical reason in the heavens or on earth or in the waters under the earth why it shouldn't be legitimate for the unmarried. And if it is ethically legitimate for the unmarried,

on what firm ethical basis will marriage, monogamy, family life and all hgher standards of decency and chastity be established?

Admit artificial family limitation as ethically legitimate, and the whole realm of sex ethics is challenged. Birth control as usually understood is not a fringe question of minor moment, nor can it be dealt with apart from all the rest of the ethics of sex. Who attempts so to separate attempts a hopeless Shylock task. The advocates of birth control have utterly failed to come to grips with this crucial question. They have attempted to deal with it as a separate question. You cannot separate it. It is part and parcel of the whole ethics of sex. In fact, I have very clear and convincing evidence from personal discussions with various leaders that they are, with rare exceptions, utterly unaware that such a question exists, utterly unaware of the implications of their own position.

Artificial birth control is ethically wrong for the same reason that any other type of sex aberration is ethically wrong, not merely because it is "unnatural" to use the common term, but because it deeply harms humanity's higher welfare. Three elements blend together in domestic life: passion, love and parenthood. Of passion or the grosser physical element little need be said. Love and parenthood may call for a few words of analysis. Love includes many things, such as, mutual attraction and sympathy between sexes, tender affection, the desire for companionship and, in its higher forms, constancy, chivalry, mutual well-wishing, self-devotion and self-sacrifice. The parental impulses manifest themselves primarily in the desire for offspring but more especially in our modern Western culture in self-devoted and self-sacrificing love, care and protection of offspring.

Passion, love and the parental impulses are often confused one with the other. But in reality they are three very distinct things, and are of very different moral value. Passion and love's desire for companionship and exclusive possession are primarily self-seeking, self-centered, self-regarding, egoistic. The parental impulses and love's constancy and devotion to the one loved are on the contrary primarily other-seeking, other-centered, other-regarding, altruistic.

The interplay of these several factors in marriage and home life is part of a wondrous and kindly strategy by which the selfish sex hungers and the self-regarding trend in love itself are made

use of and built upon for the well-being and very being of the race, for the education and rearing of the child, for the training of parents themselves in unselfishness. The motives and forces that impel men and women to marry and found homes are more commonly passion or love's desire for companionship and possession, that is, the selfish or self-regarding factors. But marriage itself and homemaking, child-bearing and child-rearing by their very nature fulfil unselfish tasks and train mates in the practice of unselfishness. Through marriage love of self is as it were transformed by a divine alchemy into love of neighbor, egoistic forces are turned into altruistic channels. The cardinal element in any higher concept of human welfare is the birth and growth of unselfishness in humanity, and marriage, home-making and child-rearing are for the great mass of human beings the one great school, the one great project for training humanity in unselfishness.

Let us look for a moment at the reverse of the picture. What marriage builds up, unchastity tears down. The deadliest enemy of the home and of all that the home does for human welfare is, when all is said and done, unchastity.

All forms of unchastity have this in common, that they isolate sex pleasure, the selfish side of the whole complex from the other and unselfish elements in the complex. They satisfy selfish cravings only, and in so far as they go stamp in egoism, self-centeredness, selfishness, all, in fact, that is opposed to unselfish love of neighbor and to human welfare. They divide passion from the higher elements in love and parenthood. They tend of their nature to deflect the streams of character from unselfish into selfish channels. They strip passion of its normal controls and counterchecks and leave it shorn and naked in all its self-centered grossness and animality. They reap the pleasures of passion while selfishly evading the sacrifices and responsibilities of love and parenthood. They are a betrayal of the racial trusteeship that sex is. They frustrate and set at naught a fundamental and seemingly *the* fundamental project for our higher moral training, for our development and growth in unselfish love of others.

All forms of unchastity do hurt to human welfare, to him who indulges, to those who are the victims or to both. Unchastity—be it incontinence and liberties among the unmarried, solitary sin, unchastity of thought, imagination, word or desire—

is the great corrosive of unselfish conduct and character. And the artificial limitation of offspring is absolutely of a stripe with other forms of unchastity. If *they* do harm, *it* does harm. If *they* are wrong ethically because destructive of humanity's higher welfare, *it* likewise is wrong ethically because destructive of humanity's higher welfare. By the same measure must both be measured. By the same ethical standards must both be impartially judged. To condemn one and admit the other is to fall into gross inconsistency or to abandon all higher standards of sex ethics.

And as a matter of fact every disinterested observer who can see beyond and beneath the rationalizations of the groups who practise birth control is perfectly aware that contraception and selfish shirking go hand in hand in the great majority of actual cases. Our contraception questionnaires do indeed develop the fact that those who practise birth control very commonly *aver* that they do it for reasons of financial necessity. But against this shallow rationalizing stands the established fact that birth control is in the main actually practised most in the circles where financial necessity presses least.

We are sometimes asked, and in good faith, if the Catholic Church will ever in view of great world changes in population or in view of other possible future conditions modify and qualify her convictions in the matter of artificial birth control, if she will ever retreat from her actual adamantine stand. Let those who ask the question have no illusions or misgivings as the case may be. She will stick to her position, whatever her losses may be. She will maintain her stand, though the heavens fall. Retreat would be not only self-stultification; it would be suicidal treachery. It would be treachery to her commission as the friend of humanity. If we read aright the signs of the times, she may be throwing her fortunes into a lost cause. She may be and is fighting for it almost single-handed so far as our Western industrial civilization is concerned. But it will not be the first time that out of concern for the deepest and most sacred rights and interests of humanity she has with open-eyed and unflinching courage freely chosen to save her life by losing it. In taking her stand against the deadly taint of artificial limitation of family, she is taking her stand for the whole higher law of decency and purity. To change her stand would in the long run drive her into hopeless ethical incon-

sistencies or else force her to abandon every high standard and lofty ideal in the great realm of sex.

PROTECTION OF THE RIGHTS OF AMERICAN SEAMEN.

The Honorable T. V. O'Connor, *Chairman, U. S. Shipping Board, Washington, D. C.*

The welfare of a man at sea depends on the quantity of his food and the kind of sleeping quarters with which he is furnished. The matter of wages, if a man remained at sea forever, would be of little importance.

The welfare, however, of the seaman's family, a topic which is surely close to the heart of any charitable organization, is entirely a matter of seamen's wages. There have been various Acts of Congress, the purpose of which is to secure the comfort of his family upon the land. Of these Acts, the "Seamen's Act" is most important. But if I should attempt to give to you even a small part of the many, many laws and regulations which affect shipping and shipping men, and further attempt to present them in such a way that they could be clearly understood, I would be talking not only throughout this evening but throughout the entire conference, and finish up at your next conference, whenever and wherever it may be held. There are so many shipping statutes that many of them have practically been abolished, not by repeal, but by loss of memory. They are now being codified and will be presented at the next Congress for drastic revision and amendment.

But suppose we had the most perfect set of laws for seamen, and the most perfect measures for their enforcement, unless a shipowner can make money by running a ship, he isn't going to run a ship at all, and the question of good meals and sleeping quarters upon the sea, and proper comforts for the seaman's family upon the land are something perhaps to talk about for those people who like to keep themselves busy in idle talk. I am not one of that number.

As soon as there are a large number of financially able persons or corporations running American ships under American flags with American crews, I can bring closer to my heart the question of welfare for seamen. If the activities of owners of foreign ships are successful, and if the activities of Americans who make

a living, and a very good one, out of financing foreign ships are successful, there will soon be no American shipowners on the ocean except those who are engaged in carrying people and merchandise from one American port to another American port.

But this country has reached the conclusion that we are not satisfied to confine our shipping activities to intercoastal and coastwise trade. We are determined to be in the carrying business wherever American products are sold. A bushel of wheat or a ton of coal or an American sewing machine has little value until brought to a consumer. Wheat not to be eaten, coal not to be burned and a sewing machine not to be used are things of no profit to American capital, and of no profit to American labor. We are taking more out of the ground, and making more things on top of the ground than Americans are able to consume. We must carry food to Europe or produce less food. We must carry coal and sewing machines, automobiles and farm machinery to South America, to Europe, Africa and Asia or reduce our output and restrict our payrolls.

These articles can be carried in the ship of any flag. There is no doubt about that. But bear this in mind, on all forms of land transportation we have rate making powers and public utility commissions making it impossible for a railroad or any other transportation company, even a taxicab owner, to charge so much for carrying freight, trunks or people, that the public interest is ignored and public prosperity greatly diminished. Around the coast line of every nation on the globe and three miles distant therefrom, is an imaginary wall. This wall contains not a brick and not a stone, and yet it is so important that by comparison the Chinese wall, the Roman wall and all the great walls of history, were the playthings of children.

Inside of that part of the imaginary wall which surrounds America, we are protected in our industry by a tariff and by many rate making bodies, which do not allow the greed of the few to seriously disturb the welfare of the many. When it comes, however, to international commerce, our business is done beyond the imaginary wall, where our national authority does not exist, where there are no court orders and where a sheriff or a United States marshal has no power to do anything but sit on the deck and look out to sea. The greed of one group of people within a nation can be limited, but when the greed of one nation, more

generally called commercial patriotism, attempts to take money or prosperity away from another nation, that nation is helpless unless it has ships. Good ships! Fast ships! And plenty of them!

Who shall run our ships? As a nation, we are opposed to government operation. As a nation, we are wise enough to know that no public board will spend public money with quite the care exercised by an individual spending his own money. If a man in private business employs a private stenographer, the question of wages sometimes means who gets the new hat, the man's wife or the man's stenographer. As long as family life is what it is, or what it should be, the wife will get the hat. In the public service the stenographer will get the hat. It is a pleasure to raise a person's salary when the salary is paid by another person's money. To resist that pleasure is an important, if not a pleasant duty of official life. To discharge a stenographer, a clerk or any public employee where there is a small gain to the public treasury, but a great hardship to a family, is a duty so disagreeable in its nature that one avoids action when he can, or at least postpones it as long as he can. I hold no brief for extravagance, but I like to tell the truth and let you draw your own inferences. Government operation will always abe more expensive than private operation.

In closing, let me give this illustration of what I mean. I have been more or less publicly identified with an attempt to get Mr. Henry Ford to extend his enormous land activities so as to include the oceans. I went to Detroit to interest him because I knew that he had the organizing ability and the financial strength, the commercial imagination and the American patriotism to do the trick. I am looking for other men who have the financial strength, the commercial imagination, the organizing ability and the American patriotism to do the trick. To give them a fair start, I am for rock bottom prices and immediate sale. In time of emergency, which is the polite way of defining war, the strength of the nation depends upon the taxpayers and not upon the tax consumers. It depends upon the bravery and the property of all its individuals. If a man has life to give away, we take it, and if a man has a ship with an American flag in an American port, we take it. If it is in a foreign port, others take it, and if it is in the middle of the ocean, it is taken or sunk.

The American Merchant Marine must depend upon the in-

dustry and the skill of individual operation. Anything of real value is better done by the individual. Nothing is so well done when it is left to everybody. As Mr. Ford said to me on a recent trip to Detroit, the only thing that everybody can do better than somebody is to carry on a war, and war in itself is a wasteful and destructive enterprise. Putting the same idea in a different way, I will leave the suggestion with you that all of us can tear down a house or blow up a railroad track or sink a ship. Few of us can build a house or lay a track or run a ship.

The United States Shipping Board, of which I am Chairman, is the owner of more than 1,000 ships, that is to say, we hold the title to the ships, and we alone can give title. You are the owners, just as you are the owners, or part owners of the Washington Monument and the White House, but neither to the White House nor to the Washington Monument are you able to give title.

Anyone who would wish to sell the Washington Monument to a foreign owner would be adjudged insane, but in actual fact, he would be doing far less damage to this United States than he who introduces a bill to sell our American ships to foreign nations; and far less damage to this United States than he who would diminish the American fleet to enable the International Mercantile Marine Company, the Cunard Line or the Hamburg American Line to increase theirs.

The power to carry is the power to make a price. It costs more money to carry a bushel of wheat from Fargo, North Dakota, to Liverpool, England, than it does to buy the seed or plow the land or harvest the wheat. If a foreign manufacturer tried to fix the price of American plowing, he too, would be adjudged insane, and yet he can damage the American farmer or the American manufacturer far more when he fixes the price of ocean freight.

Three-fourths of the surface of the world is covered with water, and more than three-fourths of the time the important nations of the world are at peace, and we must pay increased attention to the three-fourths of the world which is water, or we shall not be able to maintain with security and comfort that rather small fraction of the world's surface which is called the United States of America.

THIRD GENERAL SESSION.

Saturday, September 12, 8:00 P. M.

Chairman, Reverend George O'Conor, *Director, Catholic Charities of the Archdiocese of Boston, Boston, Mass.*

A MATERNAL AND CHILD WELFARE PROGRAM.

Miss Nora McQuade, *Executive Secretary, Maternal and Child Welfare Commission, Fall River, Mass.*

Massachusetts was one of the few states that did not accept the Sheppard-Towner Act. That does not mean that the work stimulated by the act has been neglected in our state. On the contrary, the state, cities and towns have been active in the last three years. In 1922 there was appropriated from state funds the sum of $45,000.00 for the promotion of work in maternity and infancy. A special personnel was appointed consisting of three physicians, five nurses, one nutritionist, one statistician and a publicity agent.

The cities and towns were surveyed to find out how much and how well work along this line was being done. A special study was made of the maternal deaths, the stillbirths and deaths of infants under one month occurring in a period of two years, and demonstration conferences were given to stimulate interest in the pre-school child. As a direct result of this the various cities and towns have been aroused to do more detail work in this line of health endeavor. During the study period records were carefully read, physicians approached and families visited to learn any facts pertaining to the deaths that might not have appeared on the death certificate. A report of this study is about to be published. In connection with the study of deaths and survey, nurses study courses were offered in different parts of the state, in which the latest trend in obstetrics and pediatrics was discussed by well known physicians.

Fall River, the city from which I come, is the largest textile city in New England. It approximates 130,000 in population, very cosmopolitan in character, being made up of French Cana-

dians, Portuguese, Irish, English, Russian, Poles, Italians, Syrians and a scattering of other nationalities. The manufacturing of cotton cloth is the only industry of any importance, hence the greatest number of our people are mill operatives, so that in ordinary times the usual problems of a mill city are ours, such as low wages, mothers working outside the homes and babies being boarded out. At this time of depression in the textile industry are added the problems of poverty and unemployment.

For years Fall River has had the unsavory reputation of having the highest infant death rate of any city in the 100,000 to 200,000 population group. In 1922 it went up to 123, that is out of each thousand babies born alive 123 died before reaching their first birthday. For the past two years the rate has been ninety-one and ninety-three, respectively, a substantial reduction. The stillbirth rate is high and the deaths of infants under one month of age equals about 40% of the total deaths under one year.

For about twelve years the District Nursing Association carried the burden of the Baby Welfare Work. In 1920 the Board of Health added three nurses who specialized in this and who worked under the District Nursing superintendent. 1922 was election year and our Mayor Edmond P. Talbot, then running for office, promised his support in work to reduce the baby death rate. Early in 1923 he appointed a Commission of five doctors. These were one obstetrician, two pediatricians and two general practitioners, all of high standing in the profession.

In May, 1923, a nurse without local affiliations was engaged to organize field work which began a month later with a staff of three nurses and a supervisor working from one welfare station. At the present time our staff consists of an executive secretary who is a nurse, seven part time doctors, a supervisor of field work, fifteen nurses working from five welfare stations and one clerical worker. One of the best things we did the first few months was to send the staff, one at a time, to the Maternity Center Association of New York City for three weeks observation work. While the nurses were not unfamiliar with public health nursing work, they had not the background in prenatal work which was desired. The time spent in New York gave a stimulus to the work which could not have been obtained in any other way.

Our work is specialized, that is, we do two of the several kinds of public health nursing, prenatal nursing and well-baby work,

carrying the children through the pre-school age. In addition we offer an obstetrical nursing service, graduate nurses being available to mothers at the time of confinement. It has been very interesting particularly in the prenatal work. When we began a little over two years ago only a few women in our district knew the value of prenatal supervision well enough to want us. In fact it was such a new thought to most of them that many at first refused to permit us to make a nursing visit. Today the opposite is true, it is only the occasional woman who refuses us. They call us in for themselves and tell us about their neighbors and friends. We emphasize the educational value of the work at all times. We strive to supplement with scientific advice that given by neighbors or relatives, colored with superstition and ignorance. Of course we stress early medical supervision.

Our obstetrical nursing service is unusual as a municipal undertaking. I know of no other city doing this work. We charge a fee of five dollars, but will reduce it or omit the charge if the case seems to warrant it. The well-baby work is done through well-baby conferences and home visiting. Here again we stress the positive side of health, striving to convince parents that a well baby is easier and less expensive to care for than a sick baby, and that it is worth while to take the baby to the doctor before he becomes acutely sick. At our welfare station we hold weekly well-baby conferences and mothers' classes. Prenatal clinics are held every two weeks under the direction of obstetricians of excellent standing. At the baby conferences the physicians are either pediatric specialists or men who have had years of experience in the work with the District Nursing Association. These men are paid ten dollars for an afternoon.

When the Commission was established an appropriation of $15,000 was made, $9,000 of the amount was expended in the five and one-half months we worked that year. In 1924, $24,000 was expended; this year our appropriation was $37,000.

Building up such a work as ours is a considerable task. Training the workers is not the least of our problems. Nurses training, not so many years ago, fitted women for caring only for the sick. We were taught to work for health from the negative side, that is, we worked to make people well after they had become sick. In our work we teach mothers that it is easier and more economic to keep themselves and children in good health. So our

workers, most of whom come to use from hospitals or private duty, must be taught on the job to look ahead and to work to change modes of living, environment and food habits so that illness will not occur. These nurses must be taught to recognize social problems so they can be referred to the proper agencies for adjustment. Trying to convince a prospective mother whose husband has not worked for months that she must not worry when she has no baby clothes nor money for confinement, is like trying to empty the ocean with a spoon, not much is accomplished.

May I take this opportunity of saying a few words about the relationship of social workers and public health nurses. Both groups have the same aim to preserve and promote a happy, normal home life. With this common aim there should be the closest cooperation and there usually is. It seems to me that only now and then occurs the tendency to become a little critical, one of the other. This happens when the agencies do not keep in close communication. When families are referred to either group do we not sometimes look upon them as our cases, forgetting that social problems are so interwoven with health problems that it is hard to say which are the primary causes of distress? I believe occasional telephone conversations would acquaint the social agencies with the nurses progress and vice versa.

There has been opened recently in our city a Catholic Charities Office which is a source of comfort to the Catholic nurses. As most of our patients are Catholics we always recognize the spiritual aspect of our cases. Now with the Catholic Charities workers our minds are free to think of the things we are best fitted to do.

After two years of field work we are asked now and then if we have progress to report. Two years is a short time in which to expect much from educational work, nevertheless, we can say that for 1924 the infant death rate of our supervised group was a little more than half of that for the whole city. Our death rate of infants under one month was also about one-half of the city rate, ours being 24; that for the entire city being 43. Our stillbirth rate was 31.9; for the whole city, 40.5. Not much of a reduction here but we are hopeful. We had no maternal deaths.

There is rather a sketchy account of the work of the Maternal and Child Welfare Commission work in Fall River. Before

closing I want to give testimony to the splendid cooperation of all social agencies of the city. It is only with the help of the S.P.C.C., the Association for Community Welfare, the Department of Public Welfare, the District Nursing Association and others that we have been able to accomplish this much. I shall close by summing up the salient points of our work.

1. The work is done by a Municipal Commission established by law to deal exclusively with the problems of Maternity and Infancy. The Commission serves without pay.
2. It was organized by a nurse without local connections.
3. It is singularly free from political interference.
4. It maintains an obstetrical nursing service and charges a fee for such service.
5. It obtains a written permission from physicians before giving prenatal care to a patient and it sends a written report after each visit.
6. The Baby Welfare Work has been taken over from the private agency, one district at a time. Each unit being well organized before another is added.
7. And last but not the least we have the hearty support of our Mayor.

THE LAYMAN'S CONTRIBUTION TO CATHOLIC SOCIAL WORK.

ARTHUR J. MAY, *Chairman, Washington Committee, National Conference of Catholic Charities, Washington, D. C.*

By "lay participation" we mean the active cooperation and assistance of the volunteer who is not specially trained in the social service field. We hold lay participation to be one of our primary, one of our most important objectives. Our reason is two-fold, practical and spiritual.

Among the Catholic charity organizations of the country, the one with which I am somewhat closely associated here at the National Capital, is rather a new-comer, being organized but four years ago.

Very few, if any, of our subscribers, despite how generous their help may be, really "give till it hurts" as we were asked to do during the Liberty Loan drives, so that the element of real sacrifice is usually lacking in our contributions to charity. On the

other hand, the man or woman who contributes of his thought and time and personal effort in lessening the ills of mankind, certainly adds real sacrifice to his material aid.

Emerson says that "the only real gift is a portion of thyself." There are, of course, many in every community who have a latent disposition to go beyond the mere giving of their worldly means; who will be found willing to give of themselves, if they are but shown the way.

There are men, perhaps, busily engrossed in their professional or commercial pursuits, who have yet a potential service to render in the cause of charity. There are women who have the ability and the time beyond the requirements of their employment, their families or their homes, to substantially assist in the work, and their lives cannot but be immeasurably enriched by their contribution of personal service, so that in enlisting the active assistance of the volunteer we not only benefit the poor and distressed, who are our charges, but we pave the way for the further spiritual growth of the volunteer; he becomes signally benefited through our agency so that "lay participation" becomes like mercy "twice blessed—it blesseth him that gives and him that receives."

In considering the practical phase of our work these advantages suggest themselves:

1. Our financial contributor becomes a regular contributor. As he is brought in direct contact with our efforts and our aims, the yearly necessity of winning his backing at budget-raising time is minimized.

In the larger cities, with the number of appeals made annually, even monthly, the generously inclined finds himself embarrassed. Many causes may appeal to him as worthy, and he may desire to aid them all. But though the spirit be willing, the average purse is weak, and the contributor is forced to discriminate, with the result that he may give to the few brought first to his attention, and these may vary from year to year, according to the time the campaigns for funds are staged, or to cover a larger number, he may foster a few organizations one year, and the next shift to others.

However, if his interest has been won to a particular cause, if he has become affiliated with a certain charity, it becomes *his* charity; he naturally desires to see it succeed, to have its budget fully secured, with a resulting constancy of his support. And

those of us who have had a hand in the raising of funds for various good causes, who know the time and energy and effort that must be put into our campaigns if they are to succeed, will appreciate the joy found in a list of dependable contributors.

2. It tends to make the contributor a larger contributor.

It is but human nature to give more freely where one is most interested, and as the subscriber becomes to an extent responsible for the functioning of a particular charity, as the result of a participation which he has assumed in the work, as his personal experience clearly shows him the needs of the organization, it follows as a natural sequence that his financial support tends to increase.

3. It widens the scope of our support.

Naturally, the relatives and friends of the volunteer are inclined to direct their assistance to the interests in which their friends are connected, rather than to some less known charity, or where the appeal is made professionally.

4. Lay participation gives us an intelligent spokesman before the general public.

The lay worker, the Committeeman, the member of the Advisory Board, who is deeply interested in a particular charity, will be able, directly and indirectly, to awaken more favorable interest and spread more favorable propaganda, frequently in otherwise unreachable circles, than will the professional.

An enthusiastic bystander will be able the more clearly to impress his hearers with the merit of his subject, when the public knows it is not his living—his business—that he is not "talking shop."

At times it is necessary to seek better legislation, new rulings, or the abolition of detrimental laws that impede our proper progress. City and federal officers must be won to our viewpoint. Then it is that the men and women who are in close touch with our activities, who are conversant with our aspirations and our needs, can oft-times be much more effective in winning public opinion to our side in securing popular support and thus shape desirable legislation, than can the professional worker to whom the public is apt to ascribe a certain bias.

5. It tends to bring to the mechanical operation of our charities new and helpful and constructive criticism.

A progressive business concern frequently brings into its or-

ganization a new man or an efficiency expert. The new arrival will often see flaws which escape those too close to the work. He is often capable of suggestions, because of a fresh and unbiased viewpoint, and these suggestions prove valuable and result in great economy of time and money. Certainly a charity organization may not be wholly without ruts.

If your volunteer staff includes, as it should, lawyers, doctors, realtors and businessmen, many knotty problems of housing, employment and the like can best be solved through their experienced help.

The reaction of the business man to a charity appeal for a "job" is inclined to be at least negative. On the other hand, the layman, while thoroughly interested in the case, will be credited with recommending no one who would jeopardize the interests of his business associates or his friends, and therefore is more frequently able to place an applicant where he will really fit, simply because the layman is accepted as being unprejudiced on both sides of the case.

Locally we are fast approaching the point where the Catholic Charities of Washington is looked to as the authoritative mouthpiece for those of our faith in many matters involving the public welfare, such as legislation, the filling of vacancies on institutional boards, on our Board of Education, in Municipal Court judgeships, etc., and assuredly we could not have reached that distinction without first having won a generous degree of lay participation.

The considerations that have been cited, it seems to me, more than justify—they make imperative the enlisting, and if necessary, even the drafting of the service of the laymen if we are to measure up fully to our opportunities and our responsibilities.

CATHOLIC JUVENILE PROTECTIVE SOCIAL WORK.

The Honorable Timothy D. Hurley, *Judge of the Superior Court of Cook County, Illinois.*

Child saving is the great problem of the day. It is increasing in its extent and in the difficulty of its solution. It is recognized by philanthropic and religious workers generally as the all-important problem of the age. All non-Catholic sects are active and industrious in picking up the flotsam and jetsam of humanity

which, in the form of friendless little ones, the present deluge of vice and indifference casts adrift in our big cities. Good-hearted men and women without any religious affiliation are engaged in the work of rescue, actuated only by that civic virtue which aims to prevent the evils resulting from vice, poverty and ignorance. To the ordinary philanthropic worker, Jew, Protestant or Agnostic, a child is saved when it is rescued from influences which lead to the poorhouse or the penitentiary. A child may be saved in this sense, but in specific cases is lost to the Church.

Whether we like it or not, the fact is that this child-saving work is under the charge and control of public officials. If we desire and wish to save our children appearing in court, we must be able to meet competition from our non-Catholic brethren. They have raised the work to a profession. As a rule, it is regulated and dominated by civil service. The examination questions for positions are framed along the lines of specialists, such as metaphysics, psychology, physiology, sociology, zoology, neurology, anthropology, etc.; all in turn ruled by the several clinics attached to each court. It is rare to find a Juvenile Court without a clinic.

Juvenile social protective work divides itself, normally and naturally, into two classes: court and non-court cases.

Court cases are those that require adjudication and enforcement, the theory being that children that are neglected, not properly reared and educated, should be made wards of the court. This class, as a rule, are cared for by the Juvenile Court or some similar institution.

The child in this court (being a court of chancery with original, inherent and unlimited jurisdiction), is never accused of crime. The effort on the part of the court and its assistants is, first, to find out what is the best thing to be done for the child, and, second, if possible, to do it. Is there a condition of truancy—absenting himself from school; is there a condition of dependence—that is, has the child proper parental care and guardianship; destitute, homeless or abandoned; is the child delinquent; is the child incorrigible or associating with vicious or immoral persons? Instead of a prosecutor there is a probation officer, whose duty it is not to convict the child but to represent its interests. The child is not sentenced to a reformatory or prison, but may be committed to the care of a probation officer or a friendly institution.

Section 6 of the Illinois law provides in part as follows:

"The court shall have authority to appoint or designate one or more discreet persons, of good character, to serve as probation officers during the pleasure of the court. . . . . It shall be the duty of said probation officers to make investigations as may be required by the court; to be present in court in order to represent the interests of the child when the case is heard; to furnish to the court such information and assistance as the judge may require; and to take charge of any child before and after trial, as may be directed by the court."

Section 17 of the same law provides:

"The court, in committing children, shall place them, as far as practicable, in the care and custody of some individual holding the same religious belief as the parents of said child, or with some association which is controlled by persons of like religious faith of the parents of said child."

This section of the law is a re-enactment of the old Common Law, which at all times, in both law and chancery courts, recognized fully and completely the religious belief of the parents.

Persons engaged in Juvenile Court work should make a thorough study of the law, acquaint themselves with conditions as they existed prior to the enactment of their statutes, and the provisions made by both public and private agencies for the care, maintenance and education of the children appearing in court.

The proponents of the law in Illinois—Catholic, non-Catholic and Jew—were of one opinion and had in mind, in their order, the following objects:

First. The preservation of the family, which embraced parent and child.

Second. The church that represented the family.

Third. The state.

They realized that the family, which embraces the parent and child, is of divine origin. It does not look for its creation or status to any civic or man-made law. This absolute right of the parents includes and embraces the irrevocable power to rear and educate the children of the family as in their judgment seems best; that the family has rights that are superior to the state in a free and enlightened government; that the family, rather than the individual, is the social unit and basis of civil society; that the welfare of the individual is the end both of the family and the

state; that the state exceeds its authority when it arrogates to itself the education of the child; that the state, through the court or other agency, should not divert the religious education of the child from that of the parents; that upon the shoulders of the humblest individual rests the foundation of the law; and, finally, the state should compel the parent or his representative, principally the church, to do its full duty toward the child, and that it will not answer this neglect of the parent or church until both parent and church have placed themselves on record, refusing to do their duty in this behalf.

It is estimated that during the past year there were in the several Juvenile Courts in the country over 175,000 children.

A condition confronts the court. Some disposition must be made of the child. The judge is present to enforce the law as he finds it, and not according to his individual views. We are ruled by a government of laws, and not men, or factions, or parties, majorities or minorities. We are protected in our reserved rights by the Constitution, and each individual child appearing in court should have its case heard accordng to law and its religious and educational God-given rights protected, regardless of every other case appearing in the same court.

Court inquiry heretofore was confined to property, except when the child was to be punished. Instead of property, it is the person of the child that interests us; his physical, moral, educational and religious condition. The child and his relatives, as a rule, are poor, often sick in body and mind, and need a friend to speak for them. There is no shortage of friends—the non-Catholics will supply all that is required; it is a business with them. The court cannot, and will not, depend on individuals who are here today and not on hand tomorrow. The friend of the child must be on hand at all times, subject to the order of the court.

This court work cannot be done by volunteers. Such volunteer service is not sufficient or satisfactory at the present time.

Again, the court is our servant, and not our master, and we should be present at every session so as to confer with the judge as to the disposition of our children.

There cannot be, and never should be, any excuse offered why any of these children appearing in the Juvenile and other courts should be committed to any private person or private institution

other than some person holding the same religious faith as the parents of the child.

Brother Barnabas, in charge of Boy Scout Work for the Knights of Columbus, in the September *Columbiad* says:

"The professionally trained leader is needed, who will devote his life to the work of boy guidance, and to the problems of boyhood. This profession is one of the most difficult and delicate in the world. It demands the highest qualifications of character and education, and deserves compensation commensurate with its value. In addition to the professional worker, there is also need, in even greater numbers, for the volunteer, for the man who likes boys, and wants to be with them. But he must be a trained volunteer. His interest in boys must be great enough to induce him to spend a minimum time in learning how to lead them.

"That is why there has been developed at the University of Notre Dame a two-year course in boy guidance, leading to the Master's degree. Only college graduates are eligible; the work covers various boy activities and practical experience in boy work. Graduates of this course will in their turn train volunteer leaders, and organize leisure-time activities for boys, so that we shall, in time, replace in the life of eight million boys the man leader they need."

While we are looking after the boy and supplying his wants, let us not neglect his sister. While there is only one delinquent girl to ten boys, nevertheless there is a large and interesting field for the "Big Sisters." She should be specially qualified for the work and devote all her time to the same, especially when acting as a court officer. It follows that suitable compensation should be provided for such services.

Non-court cases are all those cases that do not require judicial action. The child's difficulties are adjusted in the school or in the home.

Children are not primarily wards of the state. They are members of the family, and the great field open to our Catholic charity workers should be to maintain the family and prevent children from appearing in court. Only when compulsion is needed should resort be had to the court. Every parish should have its medical inspection, school nurses, school clinics, vocational bureaus, special classes and adjustment bureaus. Reading, writing and arithmetic are not enough. Mind, nerves, physical and emotional

conditions must be considered. In most cases these latter control the present status of the child, and unless properly diagnosed and treated, may, and often do, affect his entire life. A department of psychology in every up-to-date school, public and private, is expected, and needs no defender. To discipline a child without having a thorough knowledge of its physical, mental, nervous and emotional conditions, is stupid and might, without straining language, be classified as cruel.

There is no good reason why every parish should not be subdivided into sections and every section under the care of possibly a volunteer, who would undertake to supervise the neglected cases in his section or district; all, however, under the care of diocesan supervisors who should be ready and able at all times to afford whatever relief or assistance is necessary for the particular case. The non-Catholics have such a system, and have no trouble or difficulty in financing or properly conducting their work.

In all our Juvenile Courts we come in contact with children who have had no religious instruction and no contact with the church.

Our basic task in social service is to reach those souls and to take care of those troubles which are not reached and cared for through the parish organization of our church. We have here an excellent opportunity for lay activity. We have a field in which the apostolate of the laity can be very effective.

We are too much inclined to assume that the parochial school satisfies all our needs in the religious education of Catholic children. We find, however, that a large percentage of them are not reached by the parochial school. What is happening to the others not attending our schools?

We should ever have in mind that all of these children's cases are educational and that it is the educational system, under proper guidance, which primarily controls the disposition of the children.

In Catholic juvenile protective work we must come to think in positive terms rather than think about dealing with the delinquent boy or girl or the prevention of delinquency. We must think in terms of providing religious, educational and recreational opportunities for all our neglected children. Our Big Brother and Big Sister movement is a step in the right direction, but if they are to attain their purpose we must have a greater number of trained lay workers, both men and women, who will prepare

the volunteers for their task and inspire them with that zeal and enthusiasm which is so necessary in their work. Their activities, moreover, must not be confined to the children who are brought before the court. They must reach them through the schools, through organized religious instruction courses for children who are not reached by the church. They must reach them through well organized canvass of our cities.

We Catholics provide for the aged, for the infirm and the sick. We are noted for establishing and maintaining large institutions. There is no complaint of our children's institutions. As a rule we have a sufficient number of them, and they are admirably conducted. It is not expected, however, that the religious, either men or women, should attend the courts and visit deserted and vicious homes where children are to be found.

Heretofore, and until recent days, Catholic laymen interested themselves only in matters arising in and pertaining to the parish. These efforts were circumscribed by parish boundary lines. The educational, social, literary and legal questions, so far as they pertain to the state and the nation, have been, in a measure, overlooked or little attention paid to them by the Catholic laity. While we Catholics have been indifferent and careless as to our rights, the non-Catholic enthusiastic students of philanthropy have been filling our statute books with new laws, attempting to reform or uplift the community. They attempt to solve these problems scientifically and to abolish poverty simply by civic means.

A Catholic society, the Visitation and Aid Society, some thirty-four years ago, in Chicago, drafted the first Juvenile Court Bill and had it introduced into the Illinois Legislature by a Catholic man, thus launching the idea of the Juvenile Court. In addition to this Juvenile Court Law, other laws have been enacted in Illinois, such that no child can be transferred to third parties without the written consent of the parents or an order of court, and that the court, in committing the child, shall commit it to some person holding the same religious faith as the parents of the child; that all children placed in family homes should be visited regularly, and that the records of such children should be at all times considered private records. Provision has been made by statute for the maintenance of the family. These laws were enacted and safeguarded in a great measure through the efforts of Catholic laymen, thus demonstrating what can be accomplished.

A Silver Jubilee of the Juvenile Court was held last January in Chicago. Representatives from various courts and educational institutions throughout the country were present at a three days' session. It confined its thought and study to civic matters exclusively. In reviewing the work of the court during the past twenty-five years, it was conceded by all that progress had been made but that much remained to be done; that the court had been placed on a permanent basis in one-half the time expected.

Let us not as Catholics be discouraged, but continue working side by side, step by step, until such time as we will be able to say to the entire world: Show us a child that is in want and need of care mentally, morally, physically, educationally or religiously, and we will at once direct you, in any part of the country, to an agency that will supply all of the needs of the particular child.

RESISTANCE IN SOCIAL WORK.

Reverend William J. Kerby, Ph.D., *Catholic University, Washington, D. C.*

Many of the friends of Social Work are at times discouraged by obstacles which appear to be without excuse, indications of an arbitrary opposition with which they find it difficult to be patient. But those who take long outlooks and read events as phases of larger movements in life find it easy to be patient, easy to be encouraged in the face of even arbitrary and uninformed resistance. It may be worth while to devote a moment to attempt to gain insight into the factors of this situation.

New movements that have a vital relation to our organized social life are accompanied by zeal and enthusiasm among their early believers. Now zeal and enthusiasm are gifts that are not without their own particular dangers. Both are prompted by feeling and feeling sometimes lacks the gift of discrimination. There is a touch of hurry in enthusiasm under the influence of which one is apt to overlook the complications of life and the uncontrolled stubbornness of persons and situations. If new movements meet no resistance, the thinking that guides them may be shallow and the judgment that decides their policies may lack the insight which invites confidence.

Social Work as a secular profession is relatively new. It deals with conditions which are stubborn. It involves criticism of insti-

tutions, justified in itself yet inviting care and maturity since all discussion of fundamentals involves consequences which cannot be foreseen. Profoundly as I respect Social Work and eagerly as I serve its interests I feel that we can gain much in wisdom by respecting opposition and by dealing with it in a frank and open-minded way. It forces us to slow our steps. It compels us to explain our claims for attention. It makes necessary a caution which enables us to avoid the mistakes that we might otherwise commit.

We are led by resistance to think carefully about the claims that we set up since it challenges the statesmanship that Social Work produces in developing its larger social policies. I have been told that a good attorney builds up a strong case against his client and searches out its force before he develops the case that he wishes to present in his client's interest. Social Work would do well, therefore, to respect always the opposition that it meets. The support of any good cause cannot proceed with good effect until the strongest presentation of the contrary case has been satisfactorily stated and adequately overcome. One-sidedness gives strength but also narrowness to the presentation of the case. To under-rate the opposition is always a source of weakness. The over-stating of argument in support of a movement involves equal danger to its progress. These are elementary truths, established by the experience of all history, recorded in the story of every innovation of which we have record.

Thanks to modern scholarship we have new knowledge of the facts of poverty, new insight into the processes that cause it. The general literature is now abundant and of highest quality in accuracy and in forcefulness of statement. Social Work has advanced from the easier stages of mere relief to the more difficult tasks of preventive work in individual cases, and of modification of social institutions and responsibilities as these govern us and direct our impulses toward action. The new social conscience of which we speak constantly has developed a sense of responsibility toward the weaker social classes. Poverty as a whole is looked upon as an organic phase of social life, springing out of our current social philosophy and our fundamental social institutions. The principles of Social Case Work guide us as we deal with men, women and children one by one. Social reform, including social legislation, the development of a new sense of responsibility upon

property, education, public opinion and religion, touches fundamentals at many points and invites, therefore, the best wisdom and foresight that we can compel. Is it not well for Social Work that opposition, misunderstanding and a slowly developing social conscience forces us to go slowly, to think clearly, to be patient with the limitations of life and to take wide outlooks as we shape the distinctive policies that govern our work as a whole? I think that it is. Some of the opposition that we meet is due to our own mistakes. There are social workers who do their duty badly. Should we not be thankful if opposition points them out and enables us to select our representatives with more effective care?

Every social worker who shows good judgment, adequate information, a wholesome understanding of the limitations of life, common sense and a winning touch of good nature does more to advance the interests of Social Work than any other single factor that now occurs to mind. I have known social workers of this kind who have accomplished wonders in creating confidence and in winning as generous friends those who had been outspoken in their opposition. This was done not by argument but by influence, not by intended effort but as a by-product of practical wisdom and tact. I have also known social workers who did harm by the lack of these qualities when they worked generously indeed but in a mistaken way, in serving the poor.

Nothing else that occurs to me as I speak will do more to promote the interests of Social Work than a willingness to understand our own limitations, and an honest endeavor to make our representatives fully worthy of the noble cause that they serve. We must aim to have thoroughly representative men and women at the head of the movement. They must be well trained. They must know standards, literature and difficulties. They must be well informed as to practice and experience in the entire field. At this point we discover our need of adequate preparation, the function of schools for training, the difficulties of the work that we are doing and the unescapable need of specialists rightly prepared for the work that they undertake. We learn that personal qualities are as important as technical training. We are taught that well qualified leaders are worth everything that they cost and that the interests of Social Work cannot be safeguarded except and in as far as we recognize this demand for trained leaders and we take steps to meet that demand.

Fortunately we are able now to perceive a growth of generous understanding and a respect for high standards of service. Respect for Social Work as a profession is, I think, solidly established. Willingness to provide adequate salaries for those who give their lives to this service is rapidly growing. Those whose memory covers the fifteen years since the National Conference was founded in 1910 can see and measure a quality of progress in the development of our Social Work that no one would have dared to promise in 1910.

Much of the opposition that our Social Work meets is due to lack of understanding of the larger purposes that inspire us and of the more exacting standards that we now accept as mandatory. Even when we set aside all opposition that is due to our own mistakes and when we give full credit for the happy influence of our wisest leaders, there will be found still, men and women of influence who oppose Social Work as we propose it simply because they lack understanding. Some of these are open minded and are willing, therefore, to change their views. That change awaits understanding, influence and the awakening of a new sense of responsibility in the light of a larger vision. Many of these will be won over through the missionary power of information. That information awaits the development of a literature which qualified social workers must produce. Surveys, lectures, contributions to publications like the *Charities Review,* papers read before this National Conference have done much and will do more in winning many of the class that I have in mind to enthusiastic support of the larger purposes of Social Work. This too is a process that is now proceeding happily and gives us the greatest encouragement.

Another form of opposition met in our Catholic work results from the assumption that systematic Social Service is cold blooded, erroneous in philosophy and a menace to faith. Of course, we as Catholics cannot support any policies that are in conflict with Catholic principles of belief or conduct. We are endeavoring to develop vigorous policies and effective methods in serving the poor which are in the fullest harmony with the traditions of Catholic service. If our literature is inadequate and I think it is, the blame for this must rest somewhere upon ourselves. If we were delayed in developing schools of training in Social Service, we can hardly place the blame outside of our circles. When Catholic enthusiasm for Social Work is adequate to our colossal interest

in it and when sufficient support is offered, there can be no doubt that we shall have adequate leadership of which we can be proud, a literature that will be worthy and a forcefulness that will add to the profound respect that Catholic work now enjoys. As this is said no intention is present to under-value what we are doing in both religious and lay activity as well as in our schools. The Germans have a proverb to the effect that it is only of the tallest trees that we complain because they do not touch the sky. Catholic Social Work is so rich in consecration, so colossal in its proportions and so strong in its certainties that we are compelled to wonder that we have not done more.

Another source of opposition seems to be found in the misunderstanding of the relations of the paid and the volunteer worker. I know no social worker who does not believe that we shall need always ten times as many volunteers as paid workers. We are all of one mind in recognizing the need of training. Before long we shall all be of one mind in holding that we must have an increasing number of trained workers who may be paid adequate salaries in order that they may give themselves up entirely to the service of the poor. They should also be in a position to represent us, our philosophy and our work, in the countless organizations that have sprung up as a result of our new understanding of social and moral responsibility to national life. There are unnumbered organizations with which we can and should be in close relation. We are compelled to lament the fact from time to time that we are not sufficiently represented in such organizations. Now this condition is frequently due not to any wish on the part of such organizations that we be not represented. It is due to our practical failure to have a sufficient number of qualified representatives available when the call comes. Those who are qualified and are asked to give this service to a common cause are already taxed beyond the limit of human endurance. As a result we are compelled to refuse or we fail to send representatives to such organizations. Sometimes we name representatives and they are unable or unwilling to give the service that is asked. This again is the feature of the situation that invites a quality of attention heretofore too frequently not given.

As I review the situation I see the greatest promise on every side. I ask you, therefore, to feel encouraged, to feel certain that we gain much more from opposition than we can possibly lose

by it. I suggest, therefore, that we be always patient and far-sighted; that we endeavor to understand and to measure accurately every kind of opposition that we meet. Openmindedness in respect of it, willingness to learn from it, frankness in recognizing it when well founded can result only in progress, in the reduction of misunderstanding and in the winning of confidence.

I would like to give one bit of advice to the critics of Social Work if they were here. We Catholics have reason to complain frequently that the enemies of the Church do not know the Church. I think that we do not often find an accurate account of our faith, our relations and our religious work when we are attacked. We ask the critics of the Church to obtain an accurate statement of the Church's position before proceeding to oppose it. May we not do the same in respect of Social Work? When we meet its critics should we not ask them to define their understanding of Social Work and then to explain the sources of their objection? Very often, I do not venture to say how often, we do find that those who oppose Social Work suffer from misunderstanding, inadequate information or false assumption. It would not surprise me were I to meet a critic of the paid trained social worker to discover that he had never met one, that he had not taken the steps needed to find out impersonally the essential facts in the case. I am led to hope, however, that as Social Work develops, the understanding of its aims and methods will be improved and opposition from such misunderstanding will be reduced to negligible proportions.

FOURTH GENERAL SESSION.

Sunday, September 13, 8:00 P. M.

Chairman, Colonel P. H. Callahan, *Louisville, Ky.*

THE PARTICIPATION OF WOMEN IN GOVERNMENT.

The Honorable Mary T. Norton, *Member of Congress from New Jersey.*

As we all realize, the road between welfare and government is a very narrow one and in many places seems to overlap; but the approach to that road seems to be from many points and it is in the approach that women will in time realize their great opportunity for service and participation in government.

Five years ago a new day dawned for the women of this great country in the granting of a franchise. It was received in different fashion by three groups of women; one, the women who had worked for it and knew its value; another, the group arrayed against it; and still another made up of the indifferent women and these, perhaps, represent the greatest number and the greatest menace to government. They do not seem to realize that in some way nearly everything we do is influenced by government.

Take the helpless little child whose parents may be dead or worse. What happens to the child? He or she immediately becomes a charge upon the community and is sent to a home provided by the government, the city or state, and the child becomes the ward of the state. If in your community you happen to have a home that you would like the child sent to you apply to the judge of the court or whoever may have the power to say where the child shall go, and, conditions complied with, you become the guardian of that child. In this you have your responsibility to that child, for in many states you have the power of deciding by your vote the man you want in office to decide the fate of that child.

At a certain age, the child, if committed to an institution, is permitted to leave the institution and become a useful citizen, or through some lack of knowledge of the world or self-weakness becomes a criminal, and is sent to prison. Again, what kind of a

man have you selected to represent that boy? If you are one of the indifferent group and have decided that you are not interested in the power that came to you, through the grinding work of women of a past and this generation, and you decide on election day that it is too much trouble to cast your vote for the best man, then you must share the responsibility of sending that boy to prison,—if he is there because of the wrong kind of man or men at the head of your government. Some day you may be called upon to answer to Almighty God for your lack of knowledge and care.

If the boy in your community who went to France a few years ago with high purpose and great courage was returned with broken mind and body and has not been properly cared for, whose business is it to see that justice is done that boy? It is yours just as much as it is the men in the Veterans' Bureau, for if those men are not doing their duty you should be there to insist with your ballot that the right type of men and women are elected to public office and they in turn should be held responsible for the men appointed to positions of trust and power. When Government invades our homes and takes possession of our children by decreeing that they shall or shall not attend certain schools, what is your answer to Government?

Will you sit supinely by and still say "I am not interested," or will you awaken to the fact of the responsibility you personally have in this matter and go to the polls on election day and ask God to direct your choice in casting a ballot that may prove to be the decisive one in sending a man or woman to office who will carry out the mandates of the people, and help to bring about legislation that will not be controlled by narrow-minded bigots or high class morons who have long since forgotten the traditions of a great country—liberty and conscience and an equal opportunity to every man and woman born under the flag of the greatest of all nations?

When laws are framed to separate husband and wife—and still other laws to say how many children that husband and wife shall have, whose fault is it? You say the government. I say it is not the government; it is your fault. The government of your city, state or country is just what you have made it. The men and women sitting in high places are the men and women you have placed there. The government is for all the people and it is just as good or bad as you care to make it.

The man or woman who criticizes our government and has

nothing constructive to offer in its place is not worthy of the great honor of being an American citizen.

We hear so much today of the 100% Americans. Who are the 100% Americans? I could point out many of them and I would not need to go back any further than one generation. I could tell you the story of many immigrants, the noble men and women who came to our shores not so long ago, and of others who came a century ago. I could go further and tell you the story of my own wonderful mother who came to this land of promise seventy years ago, of her pride of race and pride of country, Ireland and America; but America first. We were but children when her work here was finished; but not before she had impressed upon our hearts the three great fundamentals of life, Faith in God; Faith in your Country; and Faith in yourself.

I challenge those self-styled 100% Americans to teach me a better creed; and I know that when I take my seat in the great Congress of the United States, I shall vision the face of that dear mother and I know in her far off home she will ask God to direct my work in the government of a country that has been glorious in the past and with the participation of women in its affairs may be still more glorious in the future—our beloved America.

THE PASTOR AND SOCIAL WORK.

Reverend John J. Mellon, *The Cathedral, Philadelphia, Pa.*

If one were to seek to stake out the day's routine, and indeed the hours and duties of a pastor outside the sanctuary, the staves around the compound might well be inscribed "social work." For this service and activity may be truly said to bound a pastor's whole career in all his relations—whether in the pulpit or in the confessional, in the ministry of the Sacraments, in the rectory office, in the homes of his parishoners, in the district and city community movements, in all his public shepherding of his flock and even in his own spiritual life.

When the young lawyer in the Gospel story asked Our Lord what he must do to save his soul, and was told that he should love not only God, but also his neighbor as himself, and that his neighbor is everybody, especially those who are in any sort of need of mind or body, the answer given by Our Lord was addressed very personally to every follower of Christ, but with particular point

and emphasis to the pastor of souls, the shepherd of the flock. That is the pastor's solemn commission and mandate of social service, whereby he is made his brother's keeper socially. It is a very real and practical part of the following of Christ, so that what we call *social service* might better be called *Christian service,* so fundamental and so organic a part is it of the Christian ideal and of our Christian profession of faith. Serve your neighbor in all his various needs and you put religion into your life. On the other hand, Christianity without social service is a miserable contradiction, for so the Christ would be taken out of Christianity.

If this is true of every Christian, how much more true is it of the pastor, the *alter Christus?* So it is plain to be seen in what a special sense the pastorate is taken up with social service, for this servantship bounds his whole career from the hour of his appointment over the flock to the very moment when his soul appears for judgment at the mercy seat of the Good Shepherd, from Whom his pastoral commission derives.

If the Church's social message to the world is going to be delivered at all, who shall carry it and interpret it, if not the pastor in his capacity as Ambassador of Christ? His is the great trust in this regard, to see that not only the claims of justice, but of charity as well, are made clear. When he speaks of the social responsibility of those who enjoy wealth and culture and power, the words of the pastor have the voice of authority.

No need to elaborate any argument to show that, since the Church regards social work as mainly spiritual in character, it is primarily the work of the pastor. He is the captain and his is the responsibility. The rank and file of the faithful in this social army and social engagement do and must look to him for the word of command, as they look to him for words of encouragement and effective direction in attaining their social objectives. Unless the captain leads with courage and intelligence, the cause is lost, which means in our case that the social problems of the parish grow worse. The pastor's zeal and interest is the measure of all parish social service.

In the next place, it goes without saying, before an audience like the present, that every well-organized and right functioning parish has a real Conference of Saint Vincent de Paul, and that the pastor is its true and regularly-attending and actively-inspiring Spiritual Director. There is no need to argue this point, for it has the practically unanimous sanction of pastors everywhere. In

natural sequence comes the women's auxiliary organizations, to supplement in multiple ways the men's part in this parish family movement.

To direct and coordinate the mutually dependent activities of these societies of the men and women of the congregation, is one of the prime factors in our problem of a parish's social well-being. Once these two bodies are in harmonious function—and I dare to say not until they are—the congregation is in a fair way to that self-service which so intimate a family, or confederation of families, requires and demands under our Christian economy.

For I state only experiences when I say that this twofold body of parochial lay directors becomes the executive of the several departments of the parish corporation, under the chairmanship of an energetic and vigilant pastor. These dual societies, the men and the women, serve as his eyes and his ears, each in its particular and individual measure, and sometimes too as the social hands of the pastor who knows how to avail himself of their cooperation.

It should hardly be necessary to add here that there are restrictions to be observed in the employment of these lay auxiliaries by the pastor. Always they are the lay lieutenants of the clerical captain of the parish. Nevertheless, the pastor in his prudence will at times be able to find one or another among these men and women whom he may think proper to commission for duty of a more delicate nature and thereby multiply his own limited energies through these trusted ambassadors.

Now let us suppose that these experienced parishioners of the men's and women's societies are at the stage of preparation when they can cope with the routine relief of the occasional dependents of the great parochial family. I refer here to such service as the emergency calls to the homes that have suddenly been thrown into actual need of provisions through lack of work or through sickness of their bread-winner; or the keeping in touch with paroled boys or girls resident in the parish; or the myriad other simple acts of corporal mercy that so vast a family as the parish is constantly and continuously bringing to the parish house. Let us suppose that these two groups of the men and the women are organized up to this stage, and then we are at the beginning of the pastor's responsibility for the social welfare of his parish flock.

At their respective weekly meetings these men and women are now making their reports, that is, they are bringing information

of new conditions discovered in their visits during the previous week to those who are under their unselfish attention. Perhaps children of school age are kept at home without sufficient reason, or boys and girls may be attending non-Catholic schools. A new family has just moved into the parish and has not reported to the pastor. A father of another family is drinking and neglecting his duty. Older boys and girls are missing Mass or are in dangerous company and out of their parents' control. Some infants have not yet been brought to Baptism. Mixed Marriages or marriages outside the Church are discovered. These are a few ordinary items of matters that are regularly reported by these committees, and these the pastor should know as quickly as possible that he may apply remedies for their spiritual cure and social betterment.

It is a matter of bitter regret that in our large cities we find Catholic mothers and fathers asking advice and assistance from civil courts and from charity organizations in regard to the care of their children and even in respect to some of their most intimate domestic problems. This is not as it used to be, when the faithful shared their joys and sorrows with their pastor, their spiritual "Father." If the church is not to lose its prestige in this important field of pastoral work, let us be warned in time, and be on our guard against this deplorable and insidious change in our parish social structure. May I venture to add here, that the pastor should never take the attitude that any of the members of his flock are hopeless or worthless. This may be an easy way of satisfying one's conscience, but we should never give up hope of winning souls to God. Any show of discouragement in the captain will discourage others who depend upon him for direction.

Some of the particulars that are here mentioned are given simply for illustration, for the purpose of emphasizing what would seem to be the simple necessity of having these working organizations of men and women in the parish—first, for the relief of those who have a claim on their parish for assistance, corporal, social, moral or spiritual; secondly, for the fulfilment of the practical Christian duty of the men and women engaged in this parochial service as an integral part of their own Christian rule of life; and thirdly, for the adequate discharge of the pastor's own stewardship, since he needs these lieutenants not only for the gathering of practical and adequate information but also for the carrying out of this necessary parish service under his captaincy as pastor.

If there is any question about the pastor being in command and being directly chargeable with the *general* welfare of the congregational family which calls him "Father," and which in our Catholic tradition and habit looks up to him as guide, philosopher and friend, as well as spiritual shepherd, if there is the least doubt about the pastor's responsibility for the social happiness and contentment of his parishioners, there can be no manner of doubt that a pastor's responsibility embraces the mixed moral or borderland problems that confront our modern communities, and which are his care and concern as social captain of the congregation as well as its spiritual shepherd.

Here a vast field of pastoral operations opens up to survey. Not only because of his office as priest and pastor, but also by reason of his education and experience, his special avenues and means of acquiring the necessary information, his very position in the community, the good name of the Church he represents and his public spirit as a citizen, the incumbent of the rectory has given a hostage to service in the public weal. Has he no concern of the housing conditions of his parishioners when he sees the morals as well as the sanitary decencies of their residences are involved? If industrial wrongs oppress the young or the women workers in the parish may he stand by and connive at the injustice? Diverse social agencies are penetrating the parish here and there, and he must know when and with which of these he should join forces, and when and with what agencies, because of sectarianism or other sufficient reason, he should reject co-operation.

Very often well-meaning agencies seek the pastor's advice and aid in dealing with these needy families, particularly in regard to their spiritual problems. In justice to the families the pastor should know when to lend his active cooperation.

Various community activities are afoot within the precincts of the parish—some wholesome and others not; and the pastor is called on to know which is which, that he may be a safe and wise guide to the members of the congregation who are in doubt about the character of these movements. Public places of entertainment in the parish may be managed by unscrupulous persons who have no care whether moral contagion is spread by them or not; but the pastor as social captain has a very vital concern.

Much of this work is of a preventive character. In order adequately to protect the lambs of the flock, besides the spiritual so-

cieties and sodalities of the parish, there is need of definite constructive social work in organizing boys' and girls' clubs and seeing that they are manned by efficient superintendents. Every parish has its own social life; for after all it is only a big family, as distinct in its kind as the domestic hearth of any of the component families that go to its confederation. This great parish family has its particular and common spirit and consciousness, its traditions and customs, its loyalties and habits, its own rights and its duties. These are to be fostered in the interest of the members themselves and of the parish itself, and of the Church, of which the parish is the constitutional unit. One finds this social life of a parish expressing itself and thriving in the clubs and the various groups that cluster round the parochial church and school and rectory. Dramatic societies, sewing circles, reading and study clubs, guilds of choir members, altar society, altar boy organizations and the rest, engage the pastoral time and mind as a part of his obligation to this social life of the parish under his captaincy.

This is not the place to go into the indefinite details of this vast program of pastoral servantship of parish organization. Some authorities are satisfied and their reasons seem convincing, that in large city parishes the pastor should engage a trained social secretary to assist him in these activities. As I say, probably that is the part of wisdom, seeing that the results of such employment have time and again justified this pastoral auxiliary. In any event the pastor will here as elsewhere in this whole matter of parish social work be the source of inspiration and the mainspring of action. For this occupation is the vital factor of the pastoral office and challenges any pastor to get away from it.

Speaking of professional assistants in parish social work, it occurs here to say that one hears less and less objection in the best informed circles against the employment of the trained Catholic social worker among the poor and dependent members of the congregation. The old prejudice against these workers is fortunately dying out as we see the fruits of their experience in advising, encouraging and assisting the unfortunates, the thriftless, the sick and the dispirited. Often their knowledge of insurance matters, of pensions, of dispensaries, of sanitariums, of the rules of labor unions and fraternal societies, and the thousand and one other agencies, the customs of which the poor find it hard to understand, but which so often so necessarily come into their lives, is of very

great and immediate practical value to those with whom their work associates them.

The distribution of poverty in our large cities is such as to impose an unreasonably large burden on some parishes. This is particularly true of parishes that are situated in the industrial or congested districts. It is folly to pretend that a parish which has a large proportion of poor is the sole breeder of their poverty within its confines and that no other parish is in part responsible for it. Some of the parishes in the better residential districts will be found to have a hand in the unfair and unequal social standing of these poor. Should they not out of their larger resources and from motives of justice no less than of charity help bear the burden of the parish which has more than its proper number of the poor? In order to equalize this burden it becomes more and more obvious that we need in each of our large cities a central organization which should have a large relief fund at its disposal. This clearing house should employ a number of full-time workers to assist these handicapped parishes in meeting their problems. Not the least of the benefits of this central society would be that it would bring to the attention of the several pastors many conditions and problems which would otherwise escape their attention, but which need the concerted action of the several pastors of the city. Adequate Catholic social service needs such a city-wide organization. Full and whole-hearted cooperation of our parishes is necessary to cope properly with our social problems. This central body is the next step after we have the individual parish effectively organized to meet and serve the social needs of the members of its own congregation.

Taking everything into consideration, the lot of the pastor or captain of this social work in the parish is far from being an easy one. It is no sinecure. But it is obviously part of his pastorate, for social work in its larger sense is only another name for Christian work, and the pastor is the commissioned captain of the Good Pastor, Jesus Christ, Who knew His sheep and gathered them like a good shepherd into His fold, going especially after straying sheep and tenderly minding the lambs of the flock. So did Christ—and the pastor is *alter Christus,* who stands in the place of Christ to the portion of the flock—the parish—thus committed to his keeping, spiritually and socially.

THE STATE'S RESPONSIBILITY FOR SOCIAL WELFARE.

The Honorable Albert C. Ritchie, *Governor of Maryland.*

Social welfare embraces a multitude of subjects. Prisoners' aid, juvenile delinquency and probation work are among its activities. So are certain aspects of psychiatry and of the care of the insane and the feeble-minded. It is concerned with vocational education, rehabilitation and problems of education. It covers also health conditions, hygiene, social settlements and phases of immigration. The great subjects of poverty, dependency and charity are its special care. The sick, the afflicted and the aged come within its scope. It enters the home and undertakes to meet a variety of family questions there.

The idea back of all these things,—that those in need from one cause or another must be cared for by their more fortunate or better informed fellows,—is, of course, not new. Agencies to help the destitute date back hundreds of years, and in this country are as old as the colonies. The principal developments that are new are, first, a broadening of this field of usefulness, so that it has come to embrace a much greater variety of activities, and, secondly, special training and equipment for those engaged in social welfare work, culminating in the establishment of professional schools of social service in many of our colleges and universities.

The State's responsibility in this field is not easy to define. We start, of course, with certain recognized and accepted duties.

First, there are certain standards which the State prescribes through legislation. These relate to such matters as hours of labor, working conditions, health and sanitary needs, school requirements and the like.

Next, the State accepts the obligation to provide custodial care and curative or reformatory measures for certain classes,—these including prisoners, juvenile delinquents, the insane and feeble-minded and generally the destitute.

Lastly, certain lines of educational or curative work are recognized or coming to be recognized as State functions, such as clinics of various kinds, visiting nurses and industrial rehabilitation.

How far beyond these and analogous functions, and indeed how far within these functions themselves, the State should assume

responsibility for social welfare, presents varying views, which range all the way up to those who believe that practically every aspect of social welfare is a governmental function.

Whenever any kind of work not inherently governmental can properly be done under the direction of individual initiative and can be done better that way than under the direction of the State itself, then it is generally a safe rule for the State not to undertake that field but to leave it to the direction of individual initiative, in order that the people may get the best results.

Speaking broadly and generally, I believe that social welfare is such a field. I do not mean that the State should not enter it at all, of course. As I have said, certain aspects of it are recognized as the State's responsibility. Doubtless these may properly be broadened. Nor do I mean that even outside its sphere the State should not give financial aid. In many cases it should. What I do believe is that in the main social welfare work, beyond the obligations which the State must assume itself can be more economically, more efficiently and generally better done if the responsibility for doing it is placed on individual initiative.

Socal welfare goes into the home and concerns itself with the family. We are living in an age when government is interfering more and more with individual rights, and, through audits and investigations and regulations of various kinds, is prying more and more into affairs which should be regarded as personal or private.

I am constrained to believe that the American people ought not to be doubted so much but ought to be trusted more. I believe we should have not more laws but fewer laws creating official guardians of the lives and investigators of the affairs of a people who can be relied on to live their lives decently and cleanly and sensibly and to conduct their affairs honestly, without governmental keepers continually watching to see that they do it or to tell them what to do.

Social welfare concerns itself with the raising of children. I sympathize, of course, with all proper measures to promote the health of the children and to protect them from harmful labor or from labor which unduly interferes with their educational needs. These are matters of policy and of legislation for the several states, and must be prescribed by the states. But in the field outside of that, I had rather trust the mothers and fathers of the country who bring the children into the world, to raise their children in the right

way and to fit them for their tasks in the world, than have governmental bureaus and public jobholders telling them how to do it.

Social welfare concerns itself also with the schools and with education in many aspects. It is the State's duty to prescribe educational standards and to furnish a public school system open to all the children, regardless of class or creed, whose parents want to send them to it. It is equally the State's duty, where denominational or parochial schools exist which meet the State standards, to leave those schools alone and to see that no legislation impairing them is enacted, so that they may be operated unmolested for the children whose parents want them to go there.

But outside of State obligations of that kind, I believe that the American people can be trusted to attend to matters incident to the schooling and the education of their own children in their own way, as seems to them best for their children, without State officers, and particularly without Federal officers telling them what not to do, or what to do, and how to do it.

I have observed so often the unhappy results which almost always follow a broadening of governmental functions beyond what is really necessary, particularly when that carries the government into the domain of the home, the family or the individual. Bureaucracy, with its evils, seems then inevitable. Jobholders increase. Taxes go up. Official meddling provokes resentment. Incompetency is general.

On the other hand, I have observed equally often the effective and the efficient work for the afflicted, the unfortunate, the needy and the destitute, which individual initiative can do, both in the home and in institutions which it directs.

In Maryland, for instance, we have, of course, state institutions for delinquent boys and girls, with social welfare advantages. But along with them we have St. Mary's Industrial School for Boys also. No institution could be better managed or more nearly fulfill its purpose; and the very fact that it is not a state-owned institution, but is directed by individual initiative and enterprise, furnishes of itself an inspiration to our community which can hardly be overestimated, and which gives Brother Paul a hold upon the faith of our people which must hearten him in his labors.

It is much the same with many of our institutions for the sick, the poor and the afflicted, many of which the State helps financially, but which are directed and managed by individual initi-

ative. They are generally operated more economically than the State could operate them, and there is a degree of interest, enthusiasm and competency which it is by no means easy for a State institution to attain.

I believe, therefore, that as far as possible the responsibility for social welfare, beyond recognized governmental functions, should rest on the community and not on the government. That way the work will be done better and with less expense, and the community will be enriched by the contentment and inspiration which comes from personal responsibility for the care of one's own.

This accords, too, with the principles and the traditions of America. Our nation has attained greatness among the nations of the earth, not only through the spirit and the genius of the American people, but also through the soundness of the American form of government.

That form of government rests on the principle that there should be the greatest measure of freedom to the individual which is consistent with ordered society. The State should not enter the home or the community except to fulfill recognized governmental functions. Where the community can settle the social problems of its own people itself, it should not only be left free to do so, but should assume the responsibility of doing so.

PART II.

PROCEEDINGS IN SECTION MEETINGS.

COMMITTEE ON FAMILIES.

First Meeting.

Friday, September 11, 9:00 A. M.

Chairman, John Philip Bramer, *Director, Division of Families, Catholic Charities of the Archdiocese of New York, New York City.*

MIGRATORY FAMILIES.

Miss Louise McGuire, *National Catholic Service School, Washington, D. C.*

The migratory family as known to various charitable agencies both public and private, presents peculiarly specific problems. My task is to point out a few of these and your task is to discuss them.

Outside the statistical studies made by the Industrial Relations Commission there have been, so far as I have been able to ascertain, no comprehensive and scientific studies made regarding the amount and type of migration, either within cities or interurban.

In cities of any size mobility goes on all around us and we give it little thought. Families move from a poorer to a better neighborhood; to be nearer or farther away from their work, as the case may be; for social advantages or to get away from unpleasantness. Studies in various cities show that there are few neighborhoods that have not had one or more complete turn-overs in a generation. Even our business areas do not remain static, but

buildings of comparatively recent date are being razed and replaced by more modern ones. In both instances we not only expect this but we designate it progress. Our suburbs are built up in this way and we say the city is growing. Innovations in the form of inventions raise problems of mobility and the interest in the job is a passing one. This applies particularly to the unskilled group due to the present "hire and fire" system.

While interurban mobility is not so high, there is considerable amount of migration from one city to another. The Chicago Chamber of Commerce estimates that 300,000,000 persons pass through Chicago yearly. London boasts of 1,000,000 a day. Reasons, again, are many and varied but probably the most frequent is an economic one—a hope of securing a better chance for one's children in the way of education, culture, training and employment. The more conservative persons move only when assured of a job in the new city, while others, more adventuresome, have an optimistic and conquering spirit. The hobo is an inter-urban problem while the "underworld" element is a big-city-to-big-city migration.

With the exception of the hobo and the underworld element, the foregoing may be termed normal mobility as distinguished from chronic mobility. The latter includes: The hobo; certain elements in boys' gangs; dependent and inadequate families in the poorer neighborhoods; rooming-house families; wife deserters (usually); Ford automobile itinerants and seasonal labor group.

With whom then, are we concerned? Is not the line of demarcation between independence and dependence? Those who pay their own transportation and expenses are free to come and go as they please so far as charitable agencies are concerned, provided they so conduct themselves as to keep within the law. It is the group applying for charitable aid in the form of transportation and general assistance that constitute the real problem.

Let us take the local situation first and proceed from the simple to the more complex. In every city there are certain areas less desirable than others; rents here are cheaper, housing poor, recreational facilities nil. For residence purposes the district has no future. Living in these sections are the city's unsettled groups, usually the newest immigrants and migrants. As soon as a family is able, it moves out of the district.

Those who remain in the district increase the already abnormally high rate of mobility. Experience of social workers will

bear out the statement that it is not unusual to find as many as from three to seven moves per dependent family in a year. A goodly percentage of these are forcible evictions for non-payment of rent. Here is a dilemma for the charity bureau worker. Will she pay the rent or will she pay the moving expenses and the rent in the new quarters? Charity bureaus faced with shortage of funds frequently encourage families to remain until evicted. Others, while not encouraging this procedure, are cognizant of the pending eviction and do nothing to avert the execution of the forcible detainer writ. Does not this policy lower the ethical standard of the family? Does it help in any way to build up a feeling of responsibility for payment of just debts that must be a part of any self-respecting person? Does it not rather put a conventional sanction on the transaction and create a sense of right to "beat one's debts?"

Migration within the area is detrimental to the children's education unless the new quarters are within the same parish boundaries or public school district. This needs no elaboration.

Another serious aspect of mobility within the city is the tendency of boys to return to the old neighborhood. Having no ties they "pick up" the gang and stay away from home a night or two. This is frequently the beginning of vice. The habit grows and later we find the boy in the juvenile court; somewhat later in reformatories and county jails.

We now turn to the rooming-house group. These are predominantly migratory persons, and present the greatest number of intricate problems of any group. Young women come from smaller towns and cities; often it is not to secure work as they could find that in their own city and remain at home. Rather they seek adventure and new experience. They meet equally footloose young men who also are looking for adventure and all that that stands for. In their new environment they are not inhibited by neighborhood standards because they know nobody. They have no guide nor restraint except early home, school and church training and it so happens that in many instances this training is not sufficiently strong to weather the temptations of the new freedom.

A recent small study of fifty rooming-house families was made by a legal aid worker in one of our larger cities. These had applied to the Legal Aid Society for various services. This study showed that thirty-five per cent were unmarried couples; that sixty per cent were under thirty years of age; that the average

length of residence was four months in the city; that in most instances where there were children they were not entered in school, and the reason given invariably was that the family expected to move directly. Approximately one-third were known to charitable agencies in other cities.

While there are no statistics based on recent study, there is a strong indication that there is a definite relationship between the rooming-house and vice and crime. Maps of each made by the Sociology Department of the University of Chicago, show the boundaries to be substantially coterminous. The rooming-house question, with all that it involves, cannot be lightly dismissed though here it can be given only a hurried word.

Next we pass to interurban migration. Speaking only of those families which come to the attention of charitable bureaus we face an administrative problem. In the case of public agencies the course is set. The policy for each county and state to take care of its indigent poor descended from the English Poor Law and obtains at the present time. Consequently, when a family applies to a public agency for aid of any sort the question of legal residence arises, and by and large, usually is the determining factor. If the family happens to be a migratory one its legal residence is verified and the family, regardless of its problems, is shipped, bag, but not always baggage, and the county foots the bill.

In the case of private societies the policy is more elastic. While the general assumption is that every family should have roots and the idea is that the members, especially the children, will have a better chance for normal healthy life if located near relatives, each situation is dealt with individually. The health of the members of the family, the facilities for treating defects at their present location as compared with those of their legal residence, opportunity for suitable work for the father, congenial environment, etc., must be taken into account if intelligent action is to ensue. The welfare of the individual family is our first obligation regardless of the inconveniece to us. The mere chance that turns a family up in one city rather than another is no reason for the second city to send it back to the first unless, by so doing, it is reasonable to expect that there the family will have a better chance for economic independence and opportunity for development.

Still more reprehensive is the paying of transportation to the next city. The whole system of passing on families, as it was

called, became such an evil that a transportation agreement was worked out under the auspices of the National Conference of Social Work in 1911. This agreement was entered into by practically all the family welfare agencies of the country. In brief, the agreement provides:

1. That the applicant is unable to pay the regular fare.
2. The applicant's condition and prospects will be substantially improved by sending him to the place in question.
3. That the applicant will have such resources for maintainance at the point of destination as will save him from becoming dependent on charity.
4. That the applicant is a legal resident of the place to which he is to be sent, or is a proper charge upon the charity of that community.
5. The applicant's statement must, in every case, be substantiated by other definite and reliable evidence.
6. In all cases an appropriate charitable agency or official, if such exists, at the point of destination should be advised that the applicant's transportation to that place is under consideration.
7. All charitable transportation provided shall, in every instance, be adequate. That is, the initial or original sender shall provide for the applicant through to his ultimate destination.
8. In cases of persons asking charitable transportation on the ground of being able to secure employment in the place to which transportation is desired, definite, reliable assurances of employment must be obtained as part of the necessary evidence. A general report that conditions of employment are better, or that the applicant should be "better off" in the place specified, shall not be considered sufficient grounds for the granting of transportation.
9. When disagreements as to facts or decisions arise, one or both parties concerned may appeal to the Transportation Committee of the National Conference of Social Work.

There are a number of further minor details. The National Conference of Jewish Social Service adopted a similar agreement, but more drastic, in 1910.

While families are the main concern of charity bureaus we deal superficially with another type of case, namely, the "Homeless Man." There is room for much difference of opinion as to methods of dealing with this problem. Some contend that our economic system creates and demands this mobility and that it is a mistake

and a futile waste of funds to attempt any stabilizing influence such as getting in touch with his relatives. Others say that the number of truly "homeless men" is infinitesimal; that many so-called homeless men are wife deserters, and that some charitable agency is probably caring for the wife; and for this reason each case merits a certain amount of investigation. An interesting study has been made in Cook County, Illinois, by Nels Anderson, author of *The Hobo*. Mr. Anderson plotted on a map the addresses of all the men in the Cook County Almshouse. This map shows that a majority of men housed in the institution are from the West Madison Street area—the so-called flop-house district of Chicago. Many of these men have families, but have no idea where they are. Of course, in some instances the deserters have been the children who found the burden of support irksome. Wife deserters may be classified under three heads:

1. Wilful desertion at times of crises, by some called "the poor man's method of divorce."

2. Separation with no malicious intent. This happens most often in seasonal labor groups; a later failure to return to the family.

3. Desertion which is collusion between husband and wife. This sometimes happens when the family is being assisted by a charitable agency.

In all these cases the social worker must differentiate between the true causes of desertion and the immediate motives of the deserter.

Curiously enough, the Ford automobile has added a new species of migratory group. Whole families wander from town to town via the automobile. Sometimes a trailer is attached carrying the cooking utensils and bedding, but more often the crude equipment is placed in a carrier on the side. This sort of gypsyhood among low-standard families has developed in the last few years in some of our western sections. As might be expected, standards, moral and every other kind, are at the lowest possible ebb. The members work when they can or care to, steal likewise, and children's rights are violated in every conceivable way.

No paper on this subject can be complete without touching upon the startling facts brought out in the studies made by the U. S. Children's Bureau, of migratory families in the sugar beet fields of Colorado and Michigan; in the shrimp and oyster can-

ning communities on the Gulf Coast; in the truck and fruit farms in southern New Jersey and of Maryland; in the cotton-growing areas of Texas, and in the harvest fields of North Dakota. These are all fact studies and show something of the moral, physical and educational hazards encountered by the children.

FUNCTIONAL RELATIONSHIP OF AGENCIES DEALING WITH THE UNSTABLE FAMILY.

Miss Mary L. Gibbons, *Catholic Charities of the Archdiocese of New York, New York City.*

All Catholic social workers know that the home is the most sacred of institutions. The foundation of a Christian and Catholic home is marriage, an indissoluble union. The home is the scene of the activities of wife and mother, the nursery of the children and the haven for those who must labor away from its confines. Conditions therefore that threaten the welfare and happiness of the home demand serious attention. Many things interfere with a normal family life and a happy home existence. Death, disease and crime frequently deprive a wife of a husband's love and the children of a father's care. Father Gressle has asked me to speak about another factor which is making the family unstable by disrupting normal home life, namely: the desertion or non-support of the husband and father.

It might be well to begin by defining both a family and desertion and spend some time in considering the causes of desertion; the problems it produces; the procedure and treatment; and the relations of agencies which can help in the solution of this abnormal type of family life.

What is a family? The Census Bureau says: "A family is any group of persons sharing a common dwelling and common table, including the extremes of a single person living alone, and the inmates of a hotel, a prison, a poorhouse, an asylum or any other institution." In other words, a family is a body of persons living in one house under one head—a household including parents, children and servants, lodgers or boarders.

What is the unstable family? First let me define a deserter—a man who runs off and leaves his family to shift for itself. Sometimes the spirit of roving prompts his action, again the attraction of another woman and many times it is only the burden of another

baby coming to the home. A non-supporter is one who sits about the house and lets others maintain the family often claiming poor health or inability to secure a job. These two types, in a large measure, make up the group we refer to as the unstable family.

In homes where there is desertion we find family bonds broken by the abrogation of responsibility. Desertion is a grave problem because of the evasion of financial and moral responsibility. All social, civil and religious obligations make it mandatory that the husband shall support his wife and children if he is physically able. Justice and tradition stamp the male as the head of the family. To him is given the duty to provide so that the wife may maintain herself and bring up her children. By the term "desertion" is meant the abandonment of wife or wife and children and the failure to provide for them so that they become public charges.

In *Broken Homes,* by Miss Colcord, I find the best classification of the causes of desertion.

A—She gives as the contributory factors in the man and woman: Actual mental deficiency, faults in early training, differences in back ground, wrong basis of marriage, lack of education, occupational faults, wanderlust, money troubles, ill health—physical disability, temperamental incompatability, sex incompatibility and vicious habits.

B—And as the contributory factors in the community: Interference of relatives, racial attitude toward marriage, community standards, lack of proper recreation, influence of companions and the exploitation of charitable relief.

The effects of desertion on the family are many, such as the need of financial assistance which often causes the temporary or permanent breaking up of the home and the placing of the children in institutions; the effect on the mental and physical condition of the mother incapacitating her from properly carrying out her duties to her children; the tendency to juvenile delinquency due to lack of the proper home environment. I do not intend to take up each of these problems separately in the body of this paper. I will show by the procedure we follow at Catholic Charities just ho v we care properly for an unstable family of this type.

In handling a case of desertion, the investigation and treatment should be more thorough and drastic than in other cases. At the Catholic Charities of the Archdiocese of New York we have the following procedure:

At our application desk at the central office we take a brief but careful statement from the applicant and clear the family with the Confidential Exchange. The next step is to visit the home and have a quiet, confidential and thorough discussion of the entire difficulty, learning as far as possible all the causes that may have led to the non-support or the desertion by the head of the family. We do not take this interview in our crowded and busy office. If emergent financial relief is needed for food it is given at the time of this visit. Our experience has proven if our families are visited promptly it is rarely necessary to give out money at the office. Our next visit is always to the pastor of the parish in which the family lives to ask his spiritual help and influence.

Then follows a careful investigation and study of all the facts in the case in order to formulate a temporary plan and temporary budget. If the Confidential Exchange or the study should reveal that the case has been known to another family agency, Catholic Charities notifies them of the conditions in the home and of the application made to us. We have an agreement that the family belongs to the agency of first contact; therefore we withdraw and they continue with the present problem. If the investigation, however, shows that the family has not been known to a family agency Catholic Charities assumes full responsibility for them.

Every possible effort is made to keep the family together so that the children may remain in the home with their mother. A home is never broken up if an allowance is all that is necessary to keep it together. It is necessary at times to secure temporary care for the children and hospital or convalescent care for the mother. The Division of Families makes all investigations and plans for treatment, then calls upon our Division of Children for the temporary care of the children and upon our Division of Health for hospital or convalescent care. The Division of Families keeps the case under supervision and works out a plan for restoring the family to normal life.

Every effort is made to find the head of the home, to secure his story and to effect a reconciliation. If he can be found (this is often difficult) and moral persuasion does not obtain the results, his wife is influenced to bring her husband before the Family Court. The Catholic Charities has a worker in this court who presents, through the assistance of the Corporation Counsel of the City of New York, the evidence in these cases.

The functional relation with all agencies is one of co-service which does not mean how much money will one agency give another. The problem of one agency is to a large extent the problem of all welfare agencies, public and private. To make our contacts with other agencies of value, first, we must know them and what function they will or should perform. With this knowledge a working basis is established. In many instances the service they render is through courtesy alone and not because it is part of their job. These agencies are as busy as we are but they serve cheerfully and we should show proper appreciation by helping them.

We can win the support and co-service of agencies by demonstrating that we are reliable, have the facts in the case, present them clearly and quickly and have a definite plan in mind for the person or family in whose behalf we are asking help. When a case is taken to court, we must be sure that there are facts enough to justify it; that we are not blinded by a too vivid imagination which has read delinquency into a situation where none exists. We must try and win the confidence of the court by careful work well planned and consistently carried out.

Our workers of the Catholic Charities in New York are urged to become acquainted with social workers of other agencies, to attend social workers' clubs, such as the Monday and Mulry Clubs, special lectures and conferences. This acquaintanceship has more readily tended to have the workers of other agencies call upon Catholic Charities in cases where we might be able to help or advise so that all contacts have led to a better mutual understanding and a better appreciation of the aims, purposes and standards of one another.

And now in conclusion, may I ask that you social workers strive and strain with all the resources at your command and with the ideal of what a Catholic home should be to rebuild some of the broken homes that wreck your various cities. Through your efforts some thousands of children can be removed from the blighting effects of domestic bankruptcy and separation from a mother. The unstable home can be freed from domestic friction and in many cases both parents can be brought to respect and love each other and to assume and share the responsibilities of their Catholic home life.

DISCUSSION.

Rev. H. F. Rooney, *West Union, Iowa:* I am from the big farming country in Iowa and out there we have been wondering why so many of these families who have difficulties don't get ready and come out to our farms, where help is needed and wanted. We wonder why it is that Catholic charitable agencies cannot be induced to move some of this help we need so badly out to us. It is the same not only in Iowa but all through the West. Help really is needed there. We cannot get servant girls for our homes and very often we cannot get hired men to work on the farms. On many farms the farmer supplies a house for the hired man and his family. The hired man can live in that house, raise his own vegetables, meat for his table, educate his children and have fresh milk and eggs—all this in addition to his pay.

Yet nowadays it is hard for us to get help even though many Eastern families are looking for a chance like that to make a living. So why can't we have an agency that will move these people out to the West where they can make good?

Many would, if financially able, rent a farm and start farming on their own account, but just remind them that they don't need any money simply to go and work on the farms. Then again, many an Iowa priest wants to build up his parish and would be glad to welcome new Catholic families.

William H. Hardy, *Boston Mass.:* I might say that my experience in Massachusetts as relief officer of Boston and an executive officer of the Public Welfare Department has been rather extensive. We have to deal with the migratory family. Consequently we do have our difficulties the same as the other cities and towns throughout the United States. As a rule there may be and often is some private charitable agency working to help these people in the community where they live but like all of us they have failures. We find that most of their failures are dropped at the door of the Public Welfare Department. The Welfare Department is obliged to handle this situation when private agencies feel that they can't make progress. Then it is that the laws established in every well-organized community are called into force. It may sound rather selfish to speak of sending a person back to the place where he has a legal residence, but sometimes we have to do it.

In the State of Massachusetts every small town is a unit within itself; every city is the same; every county likewise; they all have their own Board of Public Welfare, and every person residing in that place is supposed to receive sufficient relief to support them in their own district. Now if they come to us from some other part of the state we report the matter back to where they have a legal residence and under the law we may then collect from the city for any relief we furnish them. Then, too, we do have an agreement for passing them on. We write them and tell them of the situation—that we have one of their residents and the State Department of Public Welfare takes charge of it. My experience is that in Boston we

get a great many of them who come to us from New York. We have to receive back some of our own from New York also.

We have also the friendly cooperation of private organizations and we give them every possible opportunity to make good with their own people, to do their own case work. They have all the opportunity they want and it is only when they fail absolutely that they are turned over to our relief committee.

Rev. Joseph Haley, *Director of Catholic Charities, Toronto, Canada:* The subject this morning is the Catholic problem in our districts. I have nothing very essential to say outside of the fact that I was very much pleased with these papers as read, especially the emphasis which was placed on holding the family together, rehabilitating the family and keeping the family from breaking down. It seems to me, though, that in our Catholic charity work we don't do enough along the line of publicity. We don't get at the trouble early enough. Many of the families that come to us come only when the family is at a real crisis whereas we could really do much more for them if we only got help to them sooner. For instance we can find the starting point of many a problem in the family itself, in the school, in the undernourished child, the nervous child and the child that isn't attending school. If we could get that family on its feet by making them a visit before the crisis came we could more easily prevent the breaking up of that family. We would be doing better social work, and with less expense.

There is one thing in this paper which makes me glad I was here as I want to speak about it. I understood the speaker to say that the agency first acquainted with the family would handle the case, even if it were a Catholic family. Now that agency might be non-sectarian and I don't approve of such an idea. Our system in Toronto is this, that if any other agency finds a Catholic family the case is turned over at once to the Catholic worker, even though the non-sectarian agency, most of them Protestant, has been handling the case and taking care of that family. We want them to turn over the Catholic cases to us.

However, I do agree with the writer on the subject of cooperation with non-sectarian agencies. I think we should cooperate with non-sectarian agencies and with Protestant agencies every time we get an opportunity.

Miss Mary L. Gibbons, *New York City:* I wonder if I may explain what I meant in that regard. We have in New York City two non-sectarian organizations known as the "Charitable Organizations' Society" and the "Association for Improving the Condition of the Poor." A large number of their cases were Catholic and they have continued to handle Catholic cases, even after they were referred to us, simply because we haven't the money to do it. When the Catholics of New York give us a little more money we may then be able to take over all the Catholic cases.

We do find, however, that these agencies are not Protestant agencies. They are non-sectarian in the real sense of the word. They promised to call on the priest and they really do visit the Catholic priest concerning every one of these Catholic cases, or else they call on us and we send a priest. They have really been very good about it.

Rev. Edwin L. Leonard, *Diocesan Director of Catholic Charities, Baltimore, Md.:* I missed the first paper, I am sorry to say. I was however concerned about the statement of the Director from Canada. He said that all Catholic cases were handled by the Catholics and then he said that he co-operated with all non-sectarian bodies. I don't see any need for co-operating with them. We don't work on non-sectarian cases and I therefore don't understand how they could be of help to us nor we to them. I think in principle it is wrong, because after all the non-sectarian body professes to handle all cases regardless of religion and they collect their money from Catholics and non-Catholics alike. They work absolutely on a non-sectarian basis. I believe that to a certain extent the methods used in New York are identical with the methods in Baltimore. Their first work is to get in touch with a Catholic priest just as much for the religious purpose as to get finances with which to do this work. We have in some parishes an arrangement by which the priest of the parish gives fifty per cent of the relief and the other fifty per cent is given by the St. Vincent de Paul Conference or some other organization existing in the parish. These organizations work hand in hand with the non-sectarian organizations. We have instances in which the worker would take the children to Mass on Sunday and would see that they attended the Saturday class instruction when there was no other person to do it. They are not Protestants, they are non-sectarian, and their principle is to strengthen religious connections wherever they find them.

Mrs. Richard T. Ford, *Rochester, N. Y.:* We follow the same policy as Toronto in asking that all families in which there is a baptized Catholic be turned over to us. We find that often-times there is a Catholic member who has fallen away and if we step in we can bring the party back to the Church. We work with all the non-Catholic agencies and with all the government agencies under an agreement by which they turn over to us all Catholic cases. Yet we find that often a migratory family will stay in Rochester if they are assisted by the government agency and when relief is stopped the family does not become self-supporting, thus becoming a charge on the community. Therefore the government agency is notified of these migratory families and is enabled to adjust the volume of that kind of case in Rochester.

Rev. Dr. M. F. McEvoy, *Director of Catholic Charities, Milwaukee, Wis.:* I was troubled the same way Father Leonard was. I couldn't understand how it was possible to cooperate and not cooperate with non-sectarian organizations at the same time. I also agree with Miss Gibbons and others who have said that these non-sectarian agencies are all of them apparently trying to be really and honestly non-sectarian. I think if I know human nature they must be in a turmoil all the time in Rochester, because if there is anything that social workers or social agencies will disagree about quicker than another it is over the division of their cases. I know that I wouldn't like to be obliged to give up a case in which I had started a nice piece of work. It would be offering a confession of failure—it would

be asking me to admit that I wasn't capable of finishing a piece of work I had undertaken to do, and that I was not honest in saying that I was trying to be non-sectarian. Now our practice is, as is also the practice in New York, to work on the principle that the agency of first contact is under ordinary circumstances the agency to go on with this case. They in turn recognize our attitude and the other agencies voluntarily come to us and give a report on their Catholic cases. I have found it most edifying to work on this basis. As a matter of justice I believe we have a right to expect these non-sectarian agencies to do their share in looking after the welfare work. They collect their money from Catholics and from non-Catholics and when they want to take over some of our cases and give value received for the funds they have collected we should let them do it.

Miss Victoria Larmour, *Bureau of Catholic Charities, Bridgeport, Conn.:* It has been said earlier this morning that Connecticut has no important transient problem. While this may be true about other parts of the state, it is not true of Bridgeport. Ever since Bridgeport was a mecca of munition making during the war, it has been considered by the rovers as an Eldorado of high wages. For this reason large numbers of persons come annually to Bridgeport seeking to establish themselves and their families. The outstanding problem in Bridgeport is one that has been scarcely touched upon in previous discussions. Our problem is a question of cooperation.

Our Department of Public Charities takes the stand that no private agency should handle any non-resident cases of any type. The private agencies on the other hand are not willing to turn over all their non-resident cases. There is often a deadlock on the question.

The Department of Public Charities takes its stand on the ground that private agencies frequently help families become established in the city who afterwards become dependents.

The private agency, on the other hand, takes the stand that there must be some discrimination between types of non-residents, and most of them reserve the right to make an initial investigation and to use their own judgment in deciding whether the nature of the case is such that the family should be referred to the public department or whether the case can be better handled by a private agency.

I feel that private agencies in their work with non-residents should be particularly careful not to take action that is likely to produce future dependence on public aid. I feel, however, that a Catholic agency, which has the spiritual welfare of families at heart, cannot report non-residents wholesale to the public department. I feel, too, that families which indicate a continued tendency to roam about require especial study with a view to stabilizing them.

Very Rev. A. J. Bruening, *Director of Catholic Charities, New Orleans, La.:* I am highly delighted to have this opportunity of hearing these two wonderful papers, and I will go back with a report to my committee that New Orleans is carrying out just the very recommendations that were delivered with one exception and this one exception is with regard to the

non-sectarian bodies. Our New Orleans board works in harmony with the non-Catholic board but we would not think in New Orleans of letting the non-Catholic agency guide the Catholic family's destiny.

We work with the non-sectarian agencies to this extent. They agree that any Catholic cases go to a clearing house, and that the clearing house notify the Catholic authorities that they have a Catholic family in need. If it were not for that, soon we might not have any Catholics, because the amount of proselytizing that goes on in the South would surprise you.

COMMITTEE ON FAMILIES.

Second Meeting.

Saturday, September 12, 1:30 P. M.

Chairman, Miss Margaret A. Delehanty, *Executive Secretary, Catholic Welfare, Syracuse, N. Y.*

WORK AMONG ITALIAN FAMILIES.

Miss Mary Alma Cotter, *Supervisor, Immigrant Welfare Department, Catholic Charitable Bureau, Boston, Mass.*

Since March, 1921, whenever a transatlantic boat docks at Boston, workers of our Immigrant Welfare Department who speak the languages of the incoming people are at the pier to meet them, to protect them from exploitation and misinformation and to extend Catholic courtesy to them. The most cordial cooperation and recognition given by federal and state officials and by private agencies have helped greatly in enabling us to protect our immigrants, who in turn because of that very protection are likely to become better citizens. When it has seemed advisable, we have notified diocesan directors or pastors of those going to other parts of the country, so that assistance may be given in their first adjustments, just as the Bureau similarly is notified by the National Catholic Welfare Conference concerning all Catholic immigrants coming to our Archdiocese through the port of New York.

We soon realized that when our workers, aiming to do not only as good work as others but the best work possible, were at the pier, officials and immigrants, also their friends and relatives, naturally turned to our workers for information and protection of travelers. Before long stories of exploitation, of justice of the peace marriages proselytizing and disappearance of young girls lessened.

We hope they ceased. We saw no reason why the same results could not be obtained in congested districts of our city where, as in every large city, there are apt to be serious dangers to the newcomer. With this in view in addition to the individual follow-up work for newcomers in every part of the Archdiocese, we attempted intensive work in one of the most congested Italian tenement districts in Boston establishing an information office in three small rooms. We had not opened our doors before the children flocked to them, first to see what it was all about, then to stay and play until we found that they themselves had named it their Catholic Club. We accepted the challenge and secured the services of voluntary leaders from nearby colleges and training schools. Neighbors came with problems; nurses, doctors, school officials, welfare agencies, people of all kinds referred to us family problems that needed attention. Groups eager to improve general conditions enlisted our cooperation until we found ourselves undertaking in addition to pier work four kinds of service, information, club activities, family work and community service. Now do not say it is unscientific to attempt so many phases in one department. We have been accepted in our district as friends, and friends must be interested in all phases of each other's lives.

Since those first days we have moved our North End office from the three small rooms to twelve rooms at 11 Tileston Street; at that office alone in 1924 there were 29,465 calls. When the city erected its new health unit in another part of the North End, an office was given to the bureau, so that our Italian neighbors find in attendance there the same people that they find at our neighborhood house, able often to strengthen the confidence in doctors and nurses. In the West End of the city, also, at 24 McLean Street, we have opened a neighborhood center. In both the North and West Ends are workers who speak the Italian language well and understand the background of the people.

In undertaking the family work we do it realizing that the highest standards possible must be maintained, and that fundamental principles of good case work are just as important for the foreign born and their children as they are for American families; that difference in languages and customs is no excuse for criticizing parents in the presence of their children; for ignoring them in plans for their families or for taking from anyone the responsibility and the privilege of caring for his own household. It does

consider the temperament and background of the individual; it fosters respect for the home however modest and for the school; it strengthens connection with the family's own church and Sunday School. Good work, whether in classes or in efforts for families, does not make people dependent; it recognizes the strength and possibilities of every individual while attempting to lessen the handicaps.

I remember well a crowd of boys from twelve to fifteen years of age that used to hang around the corner when we first opened our little office. We knew they were capable of ruining our work and we had one or two experiences that made us realize the attempt might be made. As we grew to know them they begged to have one of our rooms as a club room. We then had no facilities whatever for older boys, but borrowed the use of a gymnasium and the services of a coach, and things went on happily. When we moved to our new house the crowd followed us. One day, very officially, two of them came to the office and said they wanted to start a club, the purpose of which was to help the Guild; they said they knew the boys and if any of them did not have that for his real purpose they would attend to him. Monthly confession was made a requirement of membership.

The club was formed and tried hard to be of service when we had important guests or when the small boys came for recreation. As summer approached and some of the boys were considering employment for vacation-time we sent two to interview a member of one of the best firms in Boston. He could find an opening for one; but "Which one?" we had the boys decide. Nicholas who some time earlier had been a ringleader in mischief said, "Well, of course Anthony is a better boy in every way; he ought to have it, and besides, I can do some heavy work with my uncle who is working for a contractor in the country, if I don't get anything better." Anthony took the position; Nicholas the hard job. Both wrote faithfully to tell of their experiences.

In the fall when Nicholas returned he told us that he had made up his mind he would have to give up some of his fun and pay closer attention to his studies: "You know," he said, "I used to get by a lot on sympathy; but the last couple of years I have been seeing things differently. I know if I am going to succeed I have got to learn to stand on my own."

Anthony, the boy who was given the better position, has kept

it, working out of school hours in the winter and on full time in the summer. He too has retained a strong interest in the Guild. Just the other day he consulted Father O'Conor about an excellent plan to extend our activities for boys. As he and another neighborhood lad discussed it with me, one of them said, "You know all Italians are Catholics and of course we'd rather belong to our own club. Why, all the Catholic fellows would join."

When we get "all the Catholic fellows" in the North End belonging to a club with monthly confession a requirement, and all the Catholic girls in similar clubs, we have still other districts in which we want to attempt intensive work. The task calls for every bit of ability, strength, Faith and zeal that can be mustered; but isn't it worth while?

WORK WITH POLISH FAMILIES.

Miss Mildred J. Rosiak, *Bureau of Catholic Charities, Baltimore, Md.*

In the very beginning I wish to state that from my experience as case worker, there is no problem peculiar to the Poles, though the best solution of their difficulties may require knowledge of their customs and national principles. To the American worker, especially to one who has had no contact with any foreign group prior to her social training, their customs and mannerisms may seem peculiar; but the various needs for family case work amongst them are the same as for any other foreign or native group. I say this without hesitation for although I am termed the Polish Worker, being assigned to a portion of the city in which nearly all the Poles reside, approximately 45,000 in number, I am given cases in the district regardless of nationality.

The forty intensive or long-term Polish cases which were treated by the Bureau in the past year may be classified as follows:

Regular insufficient income	1
Deserted wife	3
Widow	7
Man partially or totally incapacitated	5
Adjustment for motherless children	3
Adjustment for orphans	4
Incorrigibility of minors	5
Immorality of parents	4
Separation of parents	2

Cruelty of husband	2
Temporary care for children due to illness of mother	1
Temporary assistance due to illness of father	2
Unmarried mother	1

Many other so-called short-term cases have been handled throughout the year such as assistance in receiving necessary medical and legal advice, etc. We can readily see that the Poles apply or are referred to us for the same reasons as other nationalities.

One problem which may be termed peculiar not to the Poles, but to the Slavs in general, is the abandonment of the city for seasonal occupation in the country, thus interfering with the elementary education of the children. Such a family is usually referred to the case worker by the truant officer. Due to insufficient income in the home the children are forced to leave school about the latter part of May for the strawberry season, and these same families perhaps do not return from the tomato fields until some time in October. In fact, some few of them then go down to Mississippi and Louisiana for the entire winter for the oyster season, which means that the children get irregular or practically no schooling. Of the latter there are very few, however, as the older children growing up and realizing their handicap from lack of elementary education, usually succeed in persuading their parents to give up this migratory mode of living for a more stable domicile so as to enable the younger brothers and sisters to get the fullest advantage of at least 5th grade education as required by law. In fact, case work agencies with our priests are working toward the gradual abolition of this custom. The younger married generation dreads it—but, as long as we have with us the illiterate man who as street laborer loses every rainy, snowy, extremely hot or freezing day and thereby cannot provide adequately for his usually large family, his wife and the children are obliged to go at least to the strawberry and tomato fields with the hope of earning a lump sum of money large enough to purchase winter clothing, fuel and the two very important vegetables, potatoes and cabbage, to last until spring. Some women are satisfied to help their husbands by taking advantage of seasonal work offered in the local packing houses; but most of them regard the entire affair as a summer outing only too glad to temporarily desert the congested city dwelling. They will neither ask nor accept charity during these seasons as the wife feels in duty bound, if she is physically able, to

use every means of supplementing her husband's income so that the family will not be subjected to any hardships during the Winter.

Work among them of course is very much simplified for the worker who is one of their own even though she may be of American birth, and not personally acquainted with their background in the mother country. It is surprising to notice how much more eager the deserted or mis-treated wife or the widow is to tell her story when the visitor announces her Polish nationality after perhaps asking a few preliminary questions of the children in the English language. She is so happy to know that she can tell her troubles direct to the worker rather than have them interpreted through the children, neighbors or relatives. This is especially true in cases of domestic difficulty. During my experience I have been convinced that perhaps the only time they show any reluctance is when the family's difficulties are of such a nature as to be a reflection on the national customs or religious principles. The Poles are a Catholic nation.

I have been informed by priests of English-speaking churches in the Polish district that they are continually called on to perform marriages where one of the parties is Polish, and to validate them when they had been first performed by a minister. A marriage between people of unlike nationalities is still considered most undesirable by the Poles in general and should the couple decide to elope and marry in spite of the Polish parental objections, if the ceremony is performed by a minister and the parents later become reconciled, nine times out of ten, the couple will go to the English-speaking priest to have their marriage validated.

As far as actual work with Polish families is concerned, the types of cases which I mentioned generally require the same method of treatment as families of any other group. I would emphasize a few points, however, in regard to the Polish women. Widows, deserted wives and wives of men who have become partially or totally incapacitated should be expected to work. The woman of the social type of Polish family which is generally referred to an agency has always had to work and it is a national custom that the wife be satisfied to do not only the housework, but, if physically able, to engage in remunerative employment either in the home or outside of it to help meet expenses. In Baltimore the Poles live in close proximity to the packing houses, which require no definite amount of hours per day or the women can take into their homes

tailoring work for hand finishing, for there are any number of small tailoring shops. On the whole, the Polish woman is most resourceful when through some misfortune the burden of the support of the family falls on her. Not infrequently and without any suggestion from the Polish worker they hold two jobs—that is, if the ages of the children permit. I have in mind one deserted wife with four children who cleaned offices uptown from 6:00 to 9:00 A. M. then worked in the packing house a few hours and back again as janitress from 5:00 to 10:00 P. M. The woman never uttered a word of complaint. A very reliable girl thirteen years of age played mother to the children. Where all children are not of school age the woman besides being janitress in the evening, is perfectly satisfied during the day to do tailoring or other work at home. A wrong impression of charity may be created in the neighborhood if too much assistance is rendered these families. It arouses jealousy and comments that a woman is better off supported by the Charities than depending on her husband's income.

Just a word about the wife whose husband mistreats her. Generally speaking, the Polish wife does not hold the independent place in the marriage partnership that her American sister enjoys; and, if there is any domestic difficulty a wife is considered unfaithful to her station in life if she too quickly appeals to the police magistrate. If this method of correction is resorted to before other methods have been tried, patience, soliciting the aid of influential relatives and the priest, it will prove fatal—as the husband will never forget his wife's action against him and a separation will eventually take place. In extreme cases the worker must intervene, particularly when she is thoroughly convinced that the man is at fault. For justice' sake and as a precedent to other men the woman should be protected and have her story properly interpreted to the court. The husband by his association with other men at work speaks enough English usually to be understood but thinks he will evade justice if he has some political friend to put in a word for him—his idea of American politics.

Morals amongst the Poles are not as low as is generally believed. In the older generation immoral situations were due to ignorance or circumstances. Many years ago keeping boarders, often suggested by the husband as a means of supplementing his earnings, and living in very congested quarters resulted in many delicate situations, some of which proved to be only suspicions on

the husband's part. The threat of having their children taken away usually was warning enough for the family to rectify their mode of living. It is the young Americanized Polish woman who is becoming a problem. The mad rage of divorce amongst the Americans for the most trivial reasons has made some of our Polish young women quite independent and unforbearing at the slightest offence on the husband's part. The wife will leave threatening to get a divorce. Realizing that divorce and re-marriage are almost unheard of amongst the Poles, she lives, according to her statement, "as a single woman accepting attentions from all." Being scorned by friends and relatives she usually returns to her husband and with the growth of her family becomes a perfectly faithful wife. The divorce evil is even affecting some of the older women.

Another outstanding feature which I find is not always understood by the American worker is the parents' attitude toward the working child. The average parents regard it as purely a child's duty to work regularly and turn over all the earnings to them. A boy is usually expected to abide by this custom until he becomes twenty-one years of age when he may begin to pay board or he may do so sooner if he contemplates marriage. The girl, however, must always submit all her earnings to the parents in return for which at the time of her marriage she receives a beautiful bridal outfit, the largest wedding feast the family can afford—usually lasting two days—and complete furnishings of at least a kitchen and bedroom. It is every mother's aim to have her daughter marry as soon as possible as in their opinion, if she is not religiously inclined and postpones marriage into later years, she is not a normal girl and probably immoral. Where the children because of their contact with American friends try to assert themselves and to introduce some of the American independence into the home cause a conflict, more harm than good is done if visitor sides too much with the child. This eventually leads to a disregard of the foreign idea of parental control in all respects and we know full well the outcome of such behavior. A happy medium must be reached which will be mutually accepted.

Some of the parents, of course, go to the extreme, particularly with the girls, and this leads us to the serious problem of the unmarried mother. The girl's earnings are probably used to help her father support the usually large family or, in a small family, the parents are so anxious to begin saving for their old age, that

the girl is denied the most natural desires—that of having at least one room attractive enough for the entertainment of her friends and of being dressed equally as well as her associates. The one case mentioned in my classification is that of a girl whose older sister married very early and whose brother left home to follow the water and was not heard from. Mary thought that being the only child in the home, her father working regularly and her mother assisting by occasionally working in a nearby packing house, when she began to work, surely her parents would move from their close quarters of two rooms on the third floor, one a kitchen and her bedroom combined, the other the parents bedroom. But no! they looked forward to their comfortable old age more than to their only child's happiness and as a result Mary left home. Her story, of course, was learned too late, for today she is an unmarried mother. This particular situation is characteristic of the conservative uneducated type of parent. The progressive or somewhat Americanized type realizes the danger a girl is thrown into by having to meet her friends outside of the home, and as a rule the salary of the first child who becomes a wage earner is used for improvements in the home.

If this paper proves to be of any assistance to workers who are interested in Polish groups, it will have served its full and true purpose.

COMMITTEE ON FAMILIES.

Third Meeting.

Monday, September 14, 10:00 A. M.

Chairman, Miss Rose J. McHugh, *Assistant Director, Department of Social Action, National Catholic Welfare Conference, Chicago, Ill.*

RELIGIOUS CONTENT OF WORK WITH FAMILIES.

Sister Angela, *Sisters of Charity, Cathedral School, Syracuse, N. Y.*

It was past the middle of the second decade of the seventeenth century. Vincent de Paul had been groping for seventeen years, when of a sudden God revealed to him his special vocation—to

evangelize the poor, urged by the charity of Christ. Without delay, by a master stroke, the first Association of Charity was brought into being at Chatillon, France. This innovation "so original, so full of wisdom and moderation, so courageous," so blessed by God has sent forth branches in all directions, and today in its myriad guises is readily recognized not so much by its roots as by its fruits. Thus the National Conference of Catholic Charities, blessed and approved by the Catholic Hierarchy, bears witness to the fact that Vincent de Paul, the Apostle of all Charitable Works, has builded a monument stronger than brass.

In an unprecedented manner did this seventeenth century innovator unite the corporal and spiritual services to God's needy and poor. In our day, especially outside the Church, there is a penchant to emphasize the material but to neglect the moral and religious issue; to provide the mouthful of bread for the hungry, the raiment for the naked, but to overlook the instruction which is due the ignorant and the consoling word that will lift them from the slough of despair. Are we of the number of those who would magnify the corporal and minimize the spiritual works of mercy?

We have all experienced in our visits to the unfortunate that there is often a woeful want of the necessaries of life, of those things which keep body and soul together, but at times we are somewhat unmindful of the sad lack of those things of the spirit, which when supplied bring forth results far more effective than mere material succor could ever hope to realize. True, it is frequently through the body that we reach the soul, but this is only further evidence of the fact that the material is, as it should be, only a means to the spiritual end. There are agencies whose name is legion, ready to handle the material side of social work and to handle it most efficiently. Money is their weapon; but there are intangible, immaterial factors which are bound to be present if the best service is to be rendered by social workers. I mean that sympathetic attitude, that personal touch, that individual consideration, that religious interest—these are some of the means of gaining the confidence of those whose cause we are helping, and how far has anyone ever gotten into the inner conception of another until that spirit of trust, confidence and understandableness has been secured?

Because the case method is looming large these days I have determined to use it in detailing a few types of the many hundred cases which have been handled by the faculty of the Cathedral

School in Syracuse during the eight or nine years of its young life. I want to preface these remarks with the facts that we are at the headquarters of Catholic social welfare in our city; that we have in our work the stimulating urge and hearty cooperation of our esteemed Bishop and devoted clergy; that it is our good fortune, owing to the liberal grants of the St. Vincent de Paul Society and the Ladies of Charity, to be unstinted in material means where the interests of the poor must be our concern before religious uplifts can even be hinted at; and finally that the work has a special lure for the Daughters of Charity. We are teachers in the Cathedral School, but we are parish visitors too. God has blessed our efforts in a remarkable way, for the time allotted to visiting the private homes, hospitals, county house and jail in our city and outlying towns is limited; consisting merely of a couple of afternoon hours daily. The Sisters go in groups of two. Cases are reported, and due to the cordial cooperation of the clergy, we have been instrumental in wining converts to our beautiful Faith and in reclaiming to that same Faith many who had drifted.

Let me cite one case among many where a family was restored to the Faith through the material care vouchsafed its members. A rather shiftless mother of eight children refused to send her little ones to church because of lack of proper clothing. The case was carefully considered. With the assistance of the Ladies of Charity the children were kept well clothed while St. Vincent de Paul Society supplied them with food. The Sisters followed them up closely. In the course of a couple of years the entire outlook changed. Three of the children are now in high school. One was prepared for office work and at present holds a position as stenographer. It was found that three of the children were unbaptized. Their baptism accomplished, the mother of the family reacted so well to the religious influence brought to bear upon her that she has since been the medium of having her niece's children baptized. The family has moved to a respectable neighborhood and its members are learning the art of becoming self-supporting. The mother's ambition seems to be that her daughters marry well and—let me be quick to add—she has the right notion of "well."

Another case is that of a laborer employed in our school. The man had been a backslider for twenty years. Received into the Church through the coaxing and prayers of the Sisters, he himself, out of gratitude for the favor God had granted him, assumed the

rôle of apostle. On one occasion he sent to our high school a pupil who knew nothing of God or religion. Frequently he has asked the Sisters to call on unfortunates—who like himself had been out of the Church for years. Only a few months ago he produced two children whom he met in his boarding house and discovered had not been baptized. Thus does God make use of all kinds of instruments to accomplish His work.

Through all avenues do we become conversant with existing conditions. One time the information came to us through a census taker who put us in touch with a young couple with one child. The man had a good position and a splendid young wife but was manifestly unhappy. He had been married out of the Church and his problem seemed to him beyond solution. He was totally ignorant of what steps to take. The Sisters became acquainted with the young woman. Tactful handling brought about in due time lawful wedlock and the baptism of the child. The crowning triumph was attained when the young woman sought entrance into the true Church.

About a year and a half ago a poor mother came to the school office to get help. I'd like to add, by the way of parenthesis, that we run a sort of employment bureau among other activities. Her husband was a drug addict and she had no means of support. It was comparatively easy to take care of the material side—to procure work for the applicant. Consequently I proceeded to draw her out from another viewpoint. I discovered that she had two children unbaptized. The reason? As in so many cases, sheer neglect. We saw to it that the little ones received the Sacrament, and through the solicitude of the priest, who performed the ceremony, the husband secured a worthwhile position. Today this family, placed on its feet, is truly living.

Oftentimes it is a child in school who reports a case. Then again it is a Catholic teacher in a public school who brings to our notice a suspect. Recently it happened that a supposed Catholic girl, being referred to us by her teacher, came to the class under instruction for First Holy Communion. The time arrived to procure her baptismal record and it was found that she had never been baptized. When the Sisters called at her home they learned that the mother was a Catholic but had deserted her family. The father had given the children permission to follow their preference in regard to religion. The Sisters watched the case cautiously. A

year ago the little girl was baptized and received her First Holy Communion. This year her little brother enjoyed the same holy privilege. Both attend Mass and Sunday School regularly.

One of our difficulties is the follow-up visits—so do the cases multiply—and without these in many instances the preliminary work is well nigh futile.

In the case of the families growing up without religious instruction, we find the familiar excuse, no wearing apparel. Some time ago we came across several such families, who seldom, if ever, frequented the House of God. The Sisters called on them during the week but Sunday came and they put in no appearance at Mass. The thought occurred to me that it might be well to send some one to the homes on Saturday evening to remind them of their duty. We found three or four young women of the parish who were willing to help. Every Saturday night the volunteers called, two together, at these homes and finally, by providing suitable garments, by reminding them of their duty of assisting at Mass, by inviting them to attend a private instruction class held one evening a week at our home, we have succeeded in awakening some sparks of faith in these almost unimpressionable creatures. Several of them have received or are now on the road to receive the Holy Eucharist and Confirmation.

This report is but an outline—a citation of a few typical cases set forth simply enough. Let me add that there is a glow of satisfaction characteristic of this work which is not paralleled even by what we may call our major work—the school—the *raison d'etre* of our being in the parish. I repeat, that without the cooperation of Bishop, priests, societies and individual friends and benefactors, we would be powerless or nearly so. With this 100 per cent cooperation, it would seem that we should achieve greater things; at least we feel thus.

This paper may have little influence on its hearers, but the preparation of it has served to convince the writer of the obligations of Sisters and Nuns to contribute to the solution of these and kindred problems which stare them in the face. Let us avail ourselves of the privilege, let us grasp every opportunity of instilling right religious principles into the lives of those who through weakness or ignorance have fallen into evil ways.

THE CHANGING EMPHASIS IN FAMILY SOCIAL WORK.

Miss Madeline Lay, *Executive Secretary, Catholic Social Service Bureau, New Haven, Conn.*

We are told that all social work was at first remedial,—that which seemed most expedient was done to relieve whatever trouble became apparent. The accent then shifted to prevention, the pioneers in that movement realizing there was some connection between unemployment and sickness, sickness and bad housing, juvenile delinquency and unsupervised play. They recognized that these things were interrelated. Valuable work was begun as a result, such as societies for prevention of disease, housing reform commissions and group work for recreation and teaching accepted standards of living.

Family case work has been an outgrowth of relief-giving to the poor in their own homes, at first often given inadequately and with a pauperizing effect. Then some small service came to be given according to need as medical care and employment. The habit was formed about that time of fitting each case into a category to be treated just as every other case that presented the same problem. No attention was given to the personal reaction which the client might have to either his trouble or to the assistance rendered.

The accent then shifted to reconstruction and to case work. The recurrence of the same problem in the same case induced attempts to discover the underlying causes and remove them. Thus it was found that more lasting help could be given and the family put on a self-supporting basis. Hours were spent in reconstruction, and it became apparent that family problems could be solved before they reached the stage where it was necessary to supplement the income. Results began to be measured in terms of reconstruction rather than relief. Today approximately one-half of the cases of family case work societies need no relief whatsoever.

The use of the term case work indicates this tendency to treat each family as an entity; to carry over experience and training acquired in the handling of past cases but to give each family separate and distinct consideration withal.

The aim of case work has now become to readjust the individual in such a way as will foster harmonious living, reduce personal conflict to the minimum and encourage self-support and good

citizenship. The remedial part of our program must be reconstructive and consider each case as individual, but it must go even farther and consider the individuals involved in each case. Many problems have their roots in the family life. Harmonious relationships between members of the family and between members of the family and their outside contacts are worth consideration.

Identical problems may exist in the lives of two persons over a period of time but the personal reaction to these problems will differ with the individual. In two cases of deserted wives we find an illustration. The background of these young women had been approximately the same. Both were confronted by tragedies which ended in broken homes. The reaction of one was to become very melancholy, to shut herself away from the world. The other faced the world with a defiant air, very evidently determined to set a fast pace and from then on to consider only her pleasure. Categorically speaking they presented the same problem but individually nothing could have been more different.

So to be of genuine assistance the family social worker must know not only the underlying causes of the problem, but she must know a great deal about the personal makeup of the individuals concerned, so that she may understand their personal reactions and capacities. Furthermore her knowledge must be unbiased for effective service. Intelligent action must be founded upon comprehension of facts.

This brings us to the need for investigation. Social work has been likened to neighborliness on a professional plane. A neighbor friend can advise or render assistance on the basis of an understanding which has come from a common interest or from years of contact. The social worker must gain the confidence of her client in one or two interviews and this complete knowledge of personalities and of past events in a remarkably short space of time. The necessity for understanding is the true justification for investigation. Home, school, church, landlord and interested individuals can all contribute.

Investigation in family social work had perhaps an unfortunate beginning which prejudiced many. It was thought of as a kind of check-up to see that when a family applied for aid they needed aid. It was a safeguard against grafting. When a society had money to be dispensed, each recipient was visited to see that real need existed and that no application had been made to any other source.

Social service exchanges may be said to have had the same unfortunate beginnings. Too much stress has been laid on the fact that the use of the exchange prevents duplication of effort and prevents a family from tapping two relief sources at the same time. This is an important and worthy function, but far more important and more appealing is the fact that when a case has been registered and the list of agencies knowing the family obtained, much can be learned from those who have had contact with the family and who might have worked with them along one line or another. It may also save the family the trying experience of having workers from two agencies interested in them at the same time and working at cross purposes.

After complete investigation it is well to review the situation in order that no problem may escape notice, and to realize the aspects of the case which are favorable and unfavorable. If it is at all possible it is advisable at this point to bring the client actively into working toward a solution. If the client can be made to diagnose the situation for himself he will enter more willingly and with better understanding into the making of a plan. The change in outlook, in attitude of mind, which is so essential, will come more readily. For instance, as the client tells his story, he may by suggestion or questioning be made to see a well rounded view of the situation.

The incentive to help himself must be instilled into each client. When a case comes to an agency events may have reached a climax and the desire for change be already there. However, very often there is just a sense of failure with no particular desire to look ahead, but merely a wish to talk to a sympathetic listener, in order to "think things through." A desire to plan, to progress, to readjust, must be aroused in the individual and the plan must be of his own choosing. It is a great achievement to work out with a client a plan of action but after all it is the client who must carry it out, and if he has not the will to do so a fine plan will avail you nothing. The motive may be the good of the children, social ambition, the opinion of neighbors, a desire to please husband or wife. Find out what is that has the strongest appeal and accentuate it throughout the contact. This sustains interest. It brings in the sporting element and gives a measure for success. It will assist in making the plan and in carrying it out.

One case work policy which we hear often stressed but which,

in the rush of carrying a case load, is often forgotten is in regard to the formation of a plan. The futility of a superimposed plan is freely acknowledged. A client may be persuaded or bullied or coerced into a certain action, but if he is not sure that the step is the best one for him to take, sooner or later there will be a falling back. The worker should make up her mind about what she can reasonably expect from her client, what is practical under the conditions presented and allow the client to make the plan under these guides. She should not suggest any step unless the reason for it is very clear to her and can be interpreted to her client.

The use of suggestion is very effective in securing the original story in the first interview, in diagnosing the situation with the client and in evolving a plan with the client. It greatly assists in sound case work while enabling the worker to remain in the background. No rules governing this can be made, but the greater the experience of the worker the more alert she will become to the opportunities presented in each interview. Too much of the worker should not be in evidence, for unless the client develops the work has no foundation to hold it up after the personality of the worker has been withdrawn. As the plan progresses the social worker will stand by for advice and encouragement and assistance during any unexpected crisis.

This outlines very briefly and most inadequately the steps in the family social work with its ambition to be reconstructive and its emphasis upon consideration of the individual. This refers to the actual case work of the family society. The status of the family agency as an organization is undergoing a change in emphasis which is most valuable and worthy of encouragement. These agencies are realizing more and more that they can give something of value to the community and that the community can render valuable assistance to them. This feeling of oneness should be fostered for the sake of the immediate case-work job. No one agency has all the facilities necessary for the reconstruction aimed at. It is recognized that the degree to which a person is readjusted depends upon the smoothness of his relations with the other members, institutions and customs of his community. He has a need in common with his fellow men of recreational, educational and other facilities, and family agencies should put their clients in touch with other agencies that can supply these wants. Moreover, if the family agency will use the specialized knowledge contributed

by mental hygiene societies, health agencies, nursing societies and others, they can develop their own work to an astonishing degree.

The agency can be of great value to the community in its contribution to preventive work. Prevention is carried on mostly by agencies organized for that purpose, but in the histories of the families as they are known to us lies the ammunition and the talking points for social reforms and preventive movements. The history of the New York Charity Organization Society shows this very clearly. Because of conditions indicated in record after record of their family cases, they realized needs and instituted departments and commissions from which grew the Provident Loan Society, National Tuberculosis Society, Municipal Lodging House and the Tenement House Commission.

By the coming together of the various agencies for their mutual and community benefit a greater understanding and harmony is spreading. Councils of Social Agencies with their various departments have done much to interpret the work of one organization to another and to foster a feeling of common interest. A knowledge of the work of other agencies has made each in turn more humble about his own contribution and the feeling of self-sufficiency is dropping away.

In handling each case, the family agencies are also admitting that service rendered to the community or society as a whole should take precedence over individual service. Just as they urge the client to assume his natural responsibility both for his own personal development and the community morale, so they should guard against assuming too much responsibility for the members of the community who contribute to their support.

This is done most effectively by continually interpreting to the community the work of the organization. Interpretation should not be left to Community Chests, where they exist to relieve the society from the burden of raising its own funds. The work of the Chest is made easier by the continued efforts on the part of each organization to have the public understand and sympathize with its work; and so we should have the Family Social Work Agency explaining the changing emphasis and standards in Family Social Work through its directors and through its staff to the community as a whole.

DISCUSSION.

Miss Victoria A. Larmour, *Catholic Charitable Bureau, Bridgeport, Conn.:* The paper just read by Miss Lay touches upon what seems to me one of the most important problems for Catholic Charities at the present time. I refer to the emphasis on the individualization of members of the family. To date Catholic Charities have everywhere contended with insufficient funds and inadequate staff and have consequently found it difficult to maintain the fundamental standards of social case work. Because of this pressure of work comparatively little has been done in individualizing members of the family. Now that Catholic Charities are gradually becoming better equipped both as to finances and as to personnel, it is important that we should improve our work in this connection.

I would like to make two concrete suggestions whereby a beginning can be made in this direction. The first suggestion is that supervisors insist upon case workers' obtaining and carefully entering into their records the previous history of the family and of all its members. We are all familiar with the type of case record which begins with the date of application, which might convey the impression that the family had on that very day dropped out of the sky, so carefully is all reference to the previous history of the family kept out of the record. It is time that we should begin to produce records in which the past experiences of the family are entered so that plans for the present may be wisely laid upon this knowledge of the past.

The second concrete suggestion I would make is that similar insistence be placed upon entering into the records individualized information about the father, the mother and each child in the family. A mistake which is commonly made by case workers is to endeavor to obtain all of the information about the family in the first interview and thereafter to cease endeavoring to obtain more particularized information. Here again case supervisors may help to raise the standard by encouraging their workers to try to make every visit and every interview productive of concrete information in regard to some member of the family. For example: When a visit is made to the school in regard to the children no case worker should be allowed merely to enter the statement that the children attend school regularly and appear to be well clothed and nourished. This sort of entry often results from consulting the principal who does not know the children individually and who gives out information from a general record of attendance. If, instead of being satisfied with this, the case worker took the trouble to interview the teacher of each child she might learn that Mary, the fourteen year old girl, has a persistent cough which is at once a cue that a physical examination is needed for Mary; she may learn that John, the twelve year old boy, is only in the third grade and is either mentally retarded or handicapped by a speech defect, where again the necessity of both mental and physical examinations becomes obvious; she may find that Jennie, the eight year old girl, is an exceedingly nervous child and is sometimes thought by her teacher on the verge of St. Vitus dance.

This emphasis on the needs of the individual members of the family

is also very much needed in the religious work as has been outlined in the first paper written by Sister Angela. It is more or less generally recognized in all social service that spiritual values are very important. In most non-sectarian family agencies it is customary for the case workers to endeavor to bring about stronger affiliations between the family and its own church. This important task which the non-sectarian case worker can perform only as an intermediary can be undertaken directly by the Catholic case worker. This is one of the Catholic worker's most valuable assets. This is also the most important phase of Catholic social case work. Were it not for the fact that social case work touches upon such vital and intimate phases of family life as marriage, separation, divorce and placement of children in foster homes, it would be practical for all case work to be done by public or non-sectarian agencies. It is precisely because these crises in family life are closely knit with Catholic teaching and principles that it is necessary for Catholics to undertake social case work for their own families. Having undertaken it, the Catholic social agencies should develop the religious phase of their work with the same zeal and earnestness as any other phase of the work.

The second note of warning I should like to give is against hasty action in the matter of baptisms and validations. Sometimes case workers who are very careful to check up on all the social phases of the family are careless in religious matters. Untrained workers and volunteers frequently make the same mistake.

In summing up these points I would plead for four things: full social history of families aided; individualized work with each member of the family; close cooperation with the priests of the parish in religious work with families; scientific standards of accuracy and thoroughness in the religious work with our families. Let us remember that the Catholic Church above all other groups insists upon training and standards. In all things the Catholic Church holds that there is a right way and a wrong way. It is an absolute mistake to assume that the Catholic Church is opposed to training. The Catholic Church carefully trains every person entrusted with a particular work. Catholic social workers must stand for similar training and above all must carry into their religious work with families all of the scientific training they possess.

COMMITTEE ON SICK AND DEFECTIVES.

Saturday, September 12, 9:00 A. M.

Chairman, Miss Mary E. P. Lowney, *Assistant Supervisor, Rehabilitation Section, Department of Education, Boston, Mass.*

ACCOMPLISHMENTS THROUGH FEDERAL FUNDS.

Miss Grace Abbott, *Chief, United States Children's Bureau, Washington, D. C.*

I have been asked this morning to discuss the subject of the results of the federal program for the care of mothers and babies. I suppose that the drafter of the program had particularly in mind the work done and the results of the federal aid asked for motherhood and infancy, for which the Children's Bureau is in a general sense responsible. Those of you who have followed the work of the Children's Bureau know that our work antedated the passage of the Motherhood and Infancy Act. The very first studies the Children's Bureau made were in the field of infant mortality, and its very first bulletin is in regard to the prenatal care of mothers. It has tried from the very beginning to do what the National Research Bureau and itself both believe necessary to supply the desired information to the technical groups interested in the problem as well as for those who as community leaders are interested in the problem. This first bulletin was followed very closely by one pertaining to the care of infants.

Now the three popular bulletins issued by us have been unusually successful; their distribution is increasing steadily and so far as the Children's Bureau is concerned with its free distribution work, the demand is never going to be fully supplied. To us it seems as though when we get in a supply of 100,000 or so of them, it goes out as rapidly as throwing pennies to a crowd of boys. The sales at the Government Printing Office, which are ordinarily nothing unusual for the average Government Bulletin, were astonishing for our bulletins last year, for there were between three and four hundred thousand of our bulletins sold at the Government Printing Office last year, showing an increasing and steady demand on the part of those who wanted mothers to have this material—

something to have in their own hands and in their own homes that they might know and follow what was scientifically agreed upon as the information that the mother needed to have.

You will remember, also, that the Children's Bureau has done much work investigating the success of various pieces of child welfare work and training such workers in other very large sections of the country. We have found a surprising variation in conditions. For instance we found in many states that they had very different resources for dealing with the children than they have anywhere else; we found very different conditions with reference to the children and mothers; with reference to the infant mortality rate, it was much higher than it needed to be all over the country and higher in some parts of the same state than it was in others, often varying even in different parts of the same city. While there were many complicated causes for this difference one of the causes which could be reached was very easily remedied by supplying to the mother information about the problems with which she was confronted. We all realize that the problem of child welfare is different from the usual program in most public health work. In most of that work we are trying to prevent whatever is the cause of the need of the public service. We are trying to prevent tuberculosis and various types of other diseases by teaching the proper methods of sanitation and individual cleanliness. But in working on child and infant welfare problems and natal mortality we find that we are confronted with an entirely different set of problems. Instead of trying to prevent the raising of children, we are naturally encouraging it. And the problem is always a new one. We have no such problem as with the fight against tuberculosis, but every year we have a new set of mothers to whom the concrete information needs to be given. Hence we consequently have a paramount problem to which we look forward, expecting to have it not simply this year or next year; but continuously. It is a continuing and permanent problem with us and we have to have a program to deal with it accordingly.

When we started we found that we were not following out that program in the United States as well as it might be done. We found that there were places in the United States where, already, there was being done as fine work as could be asked for with the resulting reduction of mortality rates. But we also had places in which nothing had been done and where the complications were

very serious. The need was national and apparently confined to no particular state or group of states, so we adopted a national program in 1920 which was adopted by Congress in 1921. These subsidies of 1921 became available for work in the late spring and summer of 1922 so that the states have been working on this problem through three complete years, and are now in their fourth year of work with the Bureau on the motherhood and infancy program. The results are already noticeable. Many states did not have continuous legislatures, however, and they did not meet until the following year to make the funds available for this work, and so were unable to begin at once and cannot show as much progress. In many states where the money was available at once there were delays on account of inefficient personnel, and so, all in all, we have had only a short period in which to judge the results actually obtained in helping the motherhood of the country. The reduction in mortality rates has varied greatly. This has of course varied because of the lack of resources in various states and the great variety of racial complications in some states and the lack of them in others; in some states the populations were largely rural and in some others practically no rural population.

Another point was the great distances between different points, as for instance in the states of Texas, Wyoming and many of the other western states—and the smaller eastern states where everything is within easy striking distance. A great deal of work had been begun in some states with an increasingly efficient program, while nothing at all had been done in others and it was necessary to spend money in educating the people to understand it. You people who have had experience in social work know that while it is very slow work to "plough" a state over even once, it is much slower and more difficult to dig deeper to make the "ploughing" efficient. Therefore I am very sure that as yet we should be very cautious about making claims of any kind as to the results of the work done. We get in reports showing the distribution of this information by counties and some demonstration work is already being done, although the only demonstrations have been in counties in which an intensive program has been started.

It is agreed that the best teaching place possible is the Child Welfare Centre, to which the mother can regularly come with her child before it is sick, and thus prevent a vast amount of trouble for at the Centre the mother, the doctor and the nurse can come

together in a sort of committee and devise plans for keeping the child well. They can give advice to the mother as to the proper kind of food, clothing and care.

Under the present committee program our desire is to make available locally to the mothers who need it, the opportunity to get information as to care and feeding before the child is sick, and to be told what should and should not be done, all on the basis of a careful physical examination of the child.

All the states, then, that have accepted the provisions of the Act—and I neglected to say that there were now forty-three states cooperating with the government under that Act—are directing their attention and energies to the establishment of the Child Welfare Centre and the services that I have described have been rendered as well as possible. In every instance they are trying to make these available to everybody with the help and cooperation of the local authorities.

There are one or two very small states that contemplate a state-wide program under the supervision of the government. With the exception of these two all the rest of them are contemplating receiving central help in carrying on their program. Then, too, in many states there is a service rendered in communities facing special problems, in backward communities or in any community where there is a special need or cause for the state to want the centres established in a particular area.

States which have larger sums of money have demonstration classes. This demonstration work is done in the form of sending out a unit consisting of a nurse and a doctor who travel from place to place demonstrating. They do all that can be done until a permanent centre is established.

There have also been established in a number of the cities and states special demonstration centres. To take care of the other groups we have sent out the visiting group and we really found that it was the centre to which the larger number of people came. Many of them come hundreds of miles to attend these meetings. And there would be more if the places were more easily reached. All of them are trying to do this by establishing pre-natal services also. There have been established some 1,700 permanent infant centres, but the number of pre-natal centres is only one-tenth of that. Yet these pre-natal centres have helped a very large group of mothers receiving pre-natal letters and lectures and advice sent

out by the doctors, so they have the general and more definite prenatal supervision and advice needed during the period of pregnancy. This work is still very largely educational. It will be pretty slow getting started and getting the proper skilled parties to attend the infants.

In some parts of our country we have the problem of the midwife. There are a few sections and classes where the mother must still depend upon the practical and untrained midwife for services at the critical time. In some states a certain amount of instruction for midwives is required. Something like thirty-six thousand midwives have been enrolled in an area in which there are many of them. We have a very important problem in dealing with the midwife and she no doubt has a very important function. But there is no question in my mind but that the midwife as an agency is disappearing, and that under government supervision and control and assistance the midwife's function will be performed by one better-trained. The main work for the midwife is now among the negroes of the South, among newly arrived immigrant women accustomed to a midwife in the old country and among people in certain isolated parts of the country.

Now we are going to be asked, and I think we have a right to be asked, whether our program is doing what we thought it would do. I think it is, although I am cautious about giving definite estimates. With infants and mothers the rate fluctuates from year to year due to various causes. It is not particularly disturbing because there may be local, agricultural or industrial conditions responsible for the fluctuation. What we are looking for is the establishment of new levels and that of course depends upon the nature of the conditions with which we are dealing.

The provisional figures from the United States Bureau of Vital Statistics for 1924 show a considerable drop in the infant mortality rate which would seem to indicate a new level. Naturally, I hope that it does indicate such a drop, both in rural and urban areas. The rural rate has always been lower than the urban rate, for causes which you can easily imagine. However, the rural rate has tended to remain stationary and we have had a very substantial reduction in the urban rate.

The extent to which it has been possible to get this mortality program under way may be gained from the fact that altogether in the three year period the Federal Government has expended

about $3,000,000 and the states have in turn expended about $2,000,000. In every state but one this has been a new expenditure. New Jersey was the only state that had an adequate expenditure. New Jersey was one of the few states that had a mortality program before the passage of this Maternity and Infancy Act.

A great many people feel that federal aid will influence income taxes. That is one of the great obstacles to progress in this work. We know that there was more income tax paid in the state of New York than was paid in Iowa, Texas and Nebraska. We know that if federal aid money is made available a larger amount of the money so used is going to come out of New York than is going to come from Illinois or Ohio. However, I think we do not realize individually the great extent to which the whole United States contributes to these very large incomes of New York. A very large percentage of their prosperity as shown by statistics is due to industries which are supported by the whole country.

It has been possible for New York to put on a more conprehensive program than any other state, but it is only their duty to do so. Even now our rate is much higher than it is in European countries. We still have a rate higher than England; higher than the Norwegian rate; higher than the rate of the Irish Free State; we are about double the rate for New Zealand and we have a much higher rate than Australia. There is no state in the United States that has as low a rate as New Zealand, and it constitutes a constant challenge to us to do the best that we can and keep it up. Our maternal rate is far higher than any other civilized country. England is spending about five times the amount in aid that the United States is spending but of course their unit cost is higher as well—they have slower transportation, upkeep amounts to more, in fact their costs are about eighty per cent more. However, we expect to cut the radius of our activities down—we are putting the centres nearer together which will reduce traveling expenses a great deal, and I think that we are making increasing progress toward the most efficient method of spending our increased appropriations.

When the directors come together for an intimate conference at which the public is not present we discuss the failures and the success, and in that way we find out whether there is need for increased appropriations for certain portions of the country. I think that is a wholesome atmosphere in which to approach the problem, because if we are really and honestly working toward an

intelligent understanding of the problem so as to expand the extent of our cooperation with other agencies we should certainly show results. The second report shows a great deal of information concerning this and I hope that you will write for this report. I am very glad to have had this opportunity to address you.

PROVISION FOR THE CONVALESCENT CARE OF MATERNITY PATIENTS.

Edward A. Weiss, M.D., F.A.C.S., *Pittsburgh, Pa.*

Much has been written on the subject of the antepartum and instruction for the expectant mother. Practically every hospital and general dispensary conducts a pre-natal clinic and the laity in general have taken a very active interest in this most important subject. Legislation too has done much in the matter of control and supervision of the midwife. More particularly, social service and scientific hospital care during confinement have accomplished much in reducing maternal mortality and have advanced obstetrical practice to a higher plane.

Even with all this service, the average poor maternity patient is still inadequately cared for, and this is due to the fact that she receives indifferent or no convalescent supervision. Because of a curious point of view, the mother and her new-born child are usually not accorded the same consideration as is shown to sick people. By reason of the fact that pregnancy is regarded as of commonplace occurrence, the mother is not considered as a patient unless some grave complication arises; and the same indifference is often shown her in the matter of convalescence.

The process of gestation, delivery and involution is one of the greatest and most wonderful anatomical physiological strains the human body can endure. It is unreasonable to assume that after a process requiring nine months development and growth with the consequent taxing of all the patient's endurance and resistance, the bodily tissues and strength should return to normal state and function in two or three weeks. Have we not grown callous in our attitude toward the pregnant woman and her physical weakness following delivery? Surely no one is more worthy of our consideration than the woman who has jeopardized her health, strength and even her life to become a mother.

The records of any surgical hospital will show a large per-

centage of operations performed on women for post-partus conditions such as displacement of the uterus, prolapse of the pelvic organs and sagging viscera, are due to a too early resumption after delivery of her household duties and care of the family. In addition to those operated upon for such conditions there are hundreds of women who need similar attention, but on account of their need at home and inability to leave the family, are compelled to drag through life in misery and poor health. Any gynecologist of much experience will bear me out in the statement that lack of convalescent care after delivery is incapacitating more mothers than any other factor or disease.

As now practised, the average obstetrical department of any hospital has a follow-up or post-natal clinic where the mother and child report for examination and instruction six to eight weeks after discharge from the hospital. At this and subsequent visits the size, position and general tone of the uterus is noted and if any abnormality is present, treatment or instruction is given. Many clinics in additon to the post-partum visit to the hospital have well organized social service supervision by means of which the patient is kept in close contact with the physician.

There is quite a hiatus, however, between the discharge from the hospital and the return visit, and it is especially during this period of convalescence that the mother as well as the child should receive more than ordinary rest and attention. It is quite obvious that the patient in poor or even moderate circumstances finds this a very trying period. Whether the patient is delivered at home or in the hospital, some one must attend to the household; but as commonly happens, such help is withdrawn as soon as the mother can be about. Neglected duties and new cares so engross the patient that it is not surprising that both her physical and her mental condition are strained to the utmost.

Such a distressed individual does not necessarily suffer pain, otherwise relief would be promptly sought and given; but she attempts to carry her burden often with the assurance from her family and friends that she is only nervous and weak. It has been the sad observation of the physician that many such a brave, uncomplaining mothers never regain their strength and former stamina because of a too early resumption of the cares and work of the home. Not infrequently is she urged to rely upon so-called tonics and sedatives, which may only make matters worse. Medicines

can never act as a substitute for rest and care. Is it any wonder that such a woman fears future pregnancies, and if her moral fiber is weak, resorts to contraceptives and self-induced abortion to avoid a repetition of another ordeal.

This unhappy picture while not common, is unfortunately of too frequent occurrence and it illustrates in a degree one of the many difficult problems that confront the social worker and the physician in their endeavor to bring the mother back to normal health and reinstatement into active life. When accommodations are available, the value and the function of the convalescent home should be explained to the patient and every encouragement should be given her to take advantage of such an excellent opportunity. If such a place is not available or feasible, the social worker should carefully supervise the convalescence in the patient's home.

With no intention of criticizing the splendidly conducted hospitals that are found in every community, it is not an exaggeration to state that the average mother is discharged from the hospital too soon. I fully realize that with the crowded condition that exists in most maternity departments, together with the high cost of maintenance, it is necessary to discharge the patient as soon as can be safely done. In most hospitals the normally convalescing mother is allowed out of bed on the tenth or twelfth day and is permitted to return home after two or three days. In other words, a patient who has gone through an ordeal often more severe than that of a major operation is allowed to go home within two weeks. Not only is she still in a weakened physical condition, but she has the care and nursing of a child with many disturbed nights, even though she may fortunately be spared the other household cares. My first suggestion then for better maternal convalescence is that, if possible the patient should remain in the hospital three or four weeks after delivery, or at least until she has regained sufficient strength to resume her duties.

If the patient's home offers adequate attention, there is no denying that it is the cheapest and after all the best place for convalescence under supervision. One of the greatest boons to the convalescent mother in her own home is the excellent care given by the various nursing and welfare associations. So well developed are many of these organizations that even in the outlying districts, expert care at the home is obtainable. This form of nursing has been one of the greatest advances in preventive medicine, as every

physician can testify. Through these nursing agencies and social workers the patient is kept in touch with the clinic or with her own physician and her convalescence supervised.

Rest, sufficient sleep, proper food and freedom from worry and care of her new-born child are needs that no physician or nurse can supply. The patient fortunate enough to have adequate home conditions to supply these wants does not enter into our present discussion, but rather the average patient that enters our maternity wards by force of poor circumstances. For such patients the ideal means for regaining health and strength is the convalescent home for mother and child. The rest home in our experience has been the means of restoring many mothers to health and happiness; and what is likewise important, it has allowed her to nurse her child. If more maternity convalescent homes were in existence we believe that infant mortality would be greatly reduced and mothers would be less reluctant to bear other children.

The clinical neglect of the convalescent, as it has been so aptly termed, is a matter which should occupy the attention and action not only of hospital and health workers, but of the laity and municipalities. Although there is a difference of opinion on the subject, competent social workers and interested physicians have estimated that at least ten per cent of our hospital population should also have provision for convalescent care. This estimate includes all forms of illness and while no figures are available for study, we venture the opinion that of all the maternity cases at least twenty per cent should have post-partum convalescent care other than in their own homes. Social workers in almost every community have stated that when available, little difficulty is encountered in securing convalescent care for the cardiac, nephritic, orthopedic or nervous patient but only few such institutions will admit both mother and child. The care of the unmarried mother and her child frequently presents the hardest problem for solution, and probably the most difficult situation is that of the colored patient.

The Directory of Convalescent Homes in the United States issued by the Sturgis Research Fund of the Burke Foundation shows that in twenty-two states there are one hundred and seventy-four convalescent homes having about six thousand year round beds. Of this number, New York City has nearly one-half of the country's convalescent beds. There are no readily available re-

ports of the percentage of maternity patients but the indications are that the number is small. In seven large cities having homes that care for the general type of adult convalescent, only four, and these under restriction, admit the mother and the child, while the number of homes catering to the convalescent maternity patient is pitifully small. Some of these homes are sectarian in a strict sense which sometimes limits the amount of good they can accomplish; but fortunately most institutions admit the patient according to her needs rather than according to creed, color or social status.

In a very careful survey of the situation in Cleveland it was shown that the cost of maintenance of a convalescent institution is about half of that of a hospital receiving the same number of patients with acute diseases. This is a fact having practical significance and is one of financial importance but is one that is not generally appreciated and should be brought to the attention of officials interested in hospitals and welfare work. Owing to their crowded state, many of our larger hospitals are increasing their bed capacity and adding new departments. Such additions necessitate the increasing of the nursing force and high maintenance. If the same hospital had a convalescent annex or separate convalescent home with the proportionate lower cost of maintenance a great financial saving would be possible without sacrificing efficiency.

Commenting on the report of the Boston City Hospital in Social Service among maternity patients, Dr. Richard C. Cabot sometime ago emphasized the necessity for better facilities for convalescing, and said, "The need of more adequate convalescent care for maternity cases is strongly demonstrated by this report. Here again I feel that this is only one important example of much more widespread need. We have too many hospitals for acute diseases when compared with the crying lack of institutions for convalescents. Doctors are most interested in the so-called acute hospitals, and their influence upon donors and upon those who draft the wills of wealthy people is disproportionately strong. From the point of view of community need, convalescence now takes precedence over acute diseases."

It seems to me that it really would be a practical financial saving if such a point would be emphasized and brought out. No city or large community can well afford to omit providing for the convalescent care of its sick. Neglect of such institutions or care

means a burden on the hospital where the per capita is about twice that of a convalescent institution. Furthermore, the ultimate care of such patients imposes an additional financial strain on the charitable public as well as a responsibility on privately conducted charitable organizations. The proposition of part pay convalescence institutions is also worthy of consideration. There are many people who while not demanding charity, cannot afford a prolonged stay in the hospital, nor have they the means or accommodations for adequate care in their homes. Because they are not charity, such patients as a rule do not receive the advantages offered by the social worker and nursing bodies, and consequently are sometimes at a greater disadvantage than the really poor.

Until municipalities and our health officers are sufficiently aroused, the burden of establishing and financing convalescence institutions devolves upon philanthropists and all those charitably inclined. Cooperative interest and sympathy in this most laudable form of real uplift are required in order to create a more concerted action. We believe that much can be accomplished by this Conference and similar organizations if we stress the great need for better convalescent care of patients, and by bringing the matter to the attention of our hospital boards and the municipal authorities, we can confidently hope in time to solve this important problem of the convalescent care of the mother and her child.

DISCUSSION.

Miss Winifred L. Fitzpatrick, *Associate Director, Providence District Nursing Association, Providence, R. I.:* We have rather prided ourselves in this country on the accomplishments of our public health work. During the past fifty years, the span of life has been increased over ten years. The mortality rate of many preventable diseases has been reduced as has also been the infant death rate. But the maternal death rate from causes incident to childbirth is higher than any other civilized country. Not a fact to be proud of. Statistics tell us that approximately sixty per cent of all maternal deaths incident to childbirth are due to two causes, first, septicemia and second, toxemia, both of which are preventable. Septicemia is preventable by cleanliness at delivery and toxemia is preventable except in rare instances by simple pre-natal precautions.

The care of the maternity patient may be divided into three stages: First, prenatal. For several years, prenatal work has been done in a number of communities and each year the number is increasing as the value of the work becomes better known, and as Miss Abbott has stated more and more will be done. State and city boards of health are becoming more and more

interested in the matter, many of them are conducting campaigns of education by newspaper publicity and the distribution of literature on the subject. Efforts are being made to educate the fathers and to get their cooperation to help their wives to follow the instruction in the literature provided. The aim of these educational campaigns is to instruct every prospective mother in the importance of prenatal care, and to get her to report to a physician or a maternity center just as soon as she knows she is pregnant.

Our great difficulty is that so many mothers do not report to a doctor until the seventh or eighth or ninth month and many do not see a physician until labor has actually begun. Prenatal care is given by the doctor and by the public health nurse.

Literature such as the pamphlets on *Prenatal Care* published by the Children's Bureau and available for the asking should be given and explained to the patient. An excellent book on the subject is *Getting Ready to Become a Mother,* by Caroline Von Blarcom.

The home visits of the nurse are very important. The patient will often tell her things that she will not tell the doctor. The nurse observes the danger signals, teaches the patient their significance and makes her report.

All doctors, alas, do not yet appreciate the value of prenatal care. I have known instances where the nurse has discovered dangerous symptoms and sent the patient to the doctor only to have him say, "The nurse is unnecessarily alarmed, don't worry, you just send for me when you are in labor."

The second stage of maternity care is the care of the patient at delivery. Dr. Weiss's references were to the patient delivered in the hospital, while my references will be to the patient in her own home.

There is very little skilled care at delivery available for the poor patient or the patient of moderate means who is delivered in her own home. Very often it is the husband, a neighbor or a relative who assists or often the combination of all three.

The reason that skilled care is not available to this group is because of the expense involved by the length of time necessary for the nurse to spend with the patient. Administration of this service by a visiting nurse association is very difficult because of this reason. Many deliveries occur during the night and the nurse has to be relieved from her regular duty.

Visiting nurse associations are supported almost entirely by private funds and many of them are inadequately staffed for the other branches of their work, consequently are unable to offer a free or part pay delivery service.

Several organizations, however, do offer such a service on a full paying basis, the cost of which includes prenatal, delivery and postnatal care. In the organization with which I am connected this charge is $15.00. That such a service is appreciated by the patients is evidenced by the efforts made to get the money together.

The cost of the prenatal and post-partum care is sometimes met by one of the large insurance companies with which our organization is affiliated, thus reducing the delivery cost to $7.50, but this amount is not possible for a number of people to pay.

The third stage: Post-partum care for the first eight or ten days is not

as great a problem. Much educational work has been done and many mothers will stay in bed for from eight to ten days. The visiting nurse usually visits daily, giving nursing care to mother and baby and instructing the family what to do during her absence. Many neighbors and relatives are interested in the new baby and are usually willing to help. But the moment the mother is out of bed she is left absolutely alone. She immediately assumes entire responsibility of the home and the family and we find her cleaning, washing and cooking.

It would be ideal if every maternity hospital could keep their patients for at least four weeks and give them the convalescent care that they need and should have. In this way the number of serious operations that so many women undergo would be greatly reduced.

Dr. Weiss has said that at the end of five or six weeks every maternity patient should have a post-partum examination. Maternity hospitals and clinics are giving this examination to their patients, but there are a number of doctors who do not yet appreciate its value.

This brief discussion gives you an idea of the inadequacy of maternity care, but each year more is being accomplished. Twenty years ago it was a common occurrence for a visiting nurse to have her maternity patient meet her at the door when the baby was but one or two days old. This does not happen often now.

More and better maternity care will be available, I am sure, as time goes on, and our greatest hope is in the acceptance by so many states of the Maternity and Infancy Act.

My own state, Rhode Island, has recently accepted its provisions and already four public health nurses have been added to the existing staff of the Child Welfare Department. As Dr. Weiss has said an organization like this can be of vast help in seeing that the prospective mothers in the families with which you are dealing are provided with the maternity care that your community affords.

Sister Eileen, *St. Anne's Maternity Home, Cleveland, Ohio.:* We are dealing with this situation as well as we can. The work I have been interested in particularly is the unmarried mother section. We have no convalescents but we have a private hospital started so as to help maintain the work done for the unmarried mother and baby in our institutions. The charitable part of the work connected with our community is with the unmarried mother and her baby. We have a foundling hospital that houses about one hundred and twenty-five babies. There is a turn-over inasmuch as these babies are being put in boarding homes as soon as the homes are available.

We are doing very specialized work for the premature baby. We have a specialist who is taking great care in watching the development of the premature baby. He has incubators there and had done very successful work.

Miss Katherine G. Walsh, *District Guardian Society, St. Vincent de Paul Society, Brooklyn, N. Y.:* The doctor made the remark that there were but few homes for convalescent mothers in the country. I would like to tell

him that we have at Scarsdale, New York, a home in which the patients are received from the A. I. C. P. and they not only care for the mother with a two weeks old baby for two weeks or more, but also take all her children up to nine years of age.

Then the last speaker spoke of having housewives or house neighbors for the mother in their own home. Now, we have such an organization on Henry Street, Brooklyn, the Nursing Society of the Sick Poor. They go to the patients under any circumstances and do the housework.

Miss Florence Sullivan, *Department of Public Health, Columbus, Ohio:* The policy that we have utilized is to make an individual plan for each mother, depending upon her circumstances, her family and her capacities. We had a capacity of about eighty unmarried mothers. Since last August up until about a month ago I know there had been no surrenders accepted, showing that some plan of care was made for each mother which involved the keeping of her own baby. That will give some idea of how many of the girls keep their baby and how many have their plans made for them. The older children are placed in boarding homes but almost no tiny babies.

Rev. George O'Conor, *Director of the Catholic Charitable Bureau, Boston, Mass.:* We were fortunate in having twelve millions of dollars left to us a few years ago. It was left to a private agent as a public trust. The conditions of the will were very elastic and it was decided to start health units in the congested districts of Boston. The first building was erected last year in the North End, the health unit costing about two hundred thousand dollars. This is under the immediate direction of the Public Health Board of Boston, and a special man, Dr. Valenski, is in direct control of these health units. They give pre-natal care particularly, and do all sorts of preventive work in the localities where they exist. Now the work is carried on also, or rather is brought to them through the private agencies. Every private agency of any consequence has an office in that health unit. The Catholic Welfare has an office there. The Catholic Charities and the Jewish Welfare organization also have offices. Everybody is given office room in these new health units. They, in turn, bring in the people who need preventive work especially, and I think a really great work is being done. I know when Dr. Vincent of the Rockerfeller Foundation came on to the dedication he said he thought this was an epoch-making step in the preventive work of the country especially in pre-natal work. It was given through the generosity of George White who left the twelve million dollars. The nurses of the Board of Health of the City of Boston do the follow-up work.

Rev. Bryan J. McEntegart, *Catholic Charities, Archdiocese of New York, New York City:* I listened with interest to Sister's remarks about the unmarried mother. I know that in our own maternity hospital we have two given over for that work particularly. Both of them try to follow out the rules that the Sister lays down. One hospital has a department in which they attend to deliveries outside the hospital.

So far as the convalescent care is concerned, we have no Catholic auspices

in the Archdiocese of New York. We have four convalescent homes and two receive mothers with babies afterwards, and many unmarried mothers are given this convalescent care at two of these convalescent homes, namely, St. Anne's Maternity Home and the New York Foundling Asylum.

A third home receives part-pay patients. There is also a non-sectarian home, a convalescent home which takes care of maternity cases from the city of New York.

Dr. Charles O'Donovan, *Baltimore, Md.:* I do not know that I can add anything of great value, after the splendid papers and discussions to which we have listened. However, Miss Fitzpatrick spoke about the doctors in New England neglecting the pre-natal patient. I would like to call the attention of the meeting to the fact that pre-natal care is not the easiest thing for the doctor to give, for this reason: He must know that expected confinement is on the way. There are many cases which come outside of wedlock, and information is not apt to be given to doctors at the time. Many of these expectant mothers do not care to have it become known, and some do not expect ever to bear a child, which is not good morals of course, but is true. If they are registered as expectant mothers they must produce the child or show the reason why they do not. That complicates the matter. It is not as simple as one might think from hearing what the speakers have said.

Speaking for the medical profession, I will say that the doctors are giving it much more attention than they did twenty or thirty years ago, when it was thought that the woman was able to go on with her work closer to the time of confinement, without care, than at the present moment. This may be due to city life or to other things, which we need not go into here; but I am sure that more attention is now given with great success.

I am one who must say that I do not approve of the United States Government work under the Sheppard-Towner Act. I am more or less of an individualistic, and I think that the local situation should be and could be very much better handled by local authorities. I think that each state of the forty-eight is amply able to take care of its own work in this matter, and should not be called upon to come in under the provisions of the present Act. I hope to see it not passed again when the time comes up. I am frank to say I am entirely opposed to it, because I look upon it, from a Constitutional standpoint and in every way, as in itself collateral legislation which must and would easily lead to such a condition in this country as we would certainly be very, very loath to see here.

COMMITTEE ON SOCIAL AND CIVIC ACTIVITIES.

First Meeting.

Friday, September 11, 11:00 A. M.

Chairman, DAVID A. MCCABE, PH.D., *Princeton University, Princeton, N. J.*

SETTING MINIMUM WAGES ACCORDING TO MINIMUM QUANTITY STANDARDS.

REVEREND FRANCIS J. HAAS, PH.D., *St. Francis Seminary, St. Francis, Wis.*

The title of this paper, Setting Minimum Wages According to Minimum Quantity Standards, suggests the three-fold division into which it should logically fall:

I. The meaning of the phrase, minimum wages.

II. The meaning of the phrase, minimum quantity standards.

III. The translating of minimum quantity standards into minimum wages.

For the sake of clearness let us exclude from consideration certain specialized meanings of the term, a minimum wage. We shall not use the term, a minimum wage, in the sense of a union minimum wage or of a minimum wage enforced by law. We shall also exclude from consideration certain classes of workers who are ordinarily not the main bread-winners of families, namely, unmarried men workers, married and unmarried women workers and child workers. Our purpose is to isolate so far as it is possible the able-bodied father of an average sized family who is usually classified under the heading of unskilled or common labor. We are seeking to determine the lowest amount of money wages that he should be paid, exclusive of the supplementary wages of his wife or children.

To give still more definiteness to our discussion it will be necessary to adopt as an average a family of a certain number of dependent children. The family that is usually taken as a basis for budgetary study is that which consists of a father, mother and three children under twelve years of age. Three dependent children are commonly taken as an average because this number roughly ap-

proximates the average of the Bureau of the Census and because this number at least is necessary for the perpetuation of the race.

In my opinion the average of three children is much too low for families with yearly incomes between $800 and $1,200, although it may be a truer average for families with yearly incomes between $2,500 and $3,500. In an arbitration proceeding in Milwaukee in December, 1924, data covering the family status of 150 newspaper printers were presented to the board as evidence. There were twenty-three single men, 124 married men, two widows and one widower. For all the married printers the flat average was 1.7 children per family. Of the married printers, twenty-seven had no children. Of these, however, a large number were newly married and it could be assumed that eventually they would have a family. Thirty-two had one child, twenty-nine had two children and thirty-six had three children or more. The average wage of the total number of workers was $2,700 per year. These figures apply to a group of workers in the higher income range. It would be rash, of course, to draw any sweeping conclusions from this limited investigation and assert confidently that the fewer number of children in the higher income range increases the general average in the lower income range. Whether this be true or not, the family usually adopted for budgetary study consists of a father, mother and three children. Let us proceed on that basis.

What then is the minimum or lowest wage that a worker should receive who has a wife and three dependent children? Here again there must be a clear understanding as to the terms we are using. Three different wage levels may be distinguished: First, the wage that is just sufficient to keep the family at the margin of subsistence; second, the wage that is just sufficient to provide subsistence and in addition the elementary decencies of life; and third, the wage that will provide a moderately generous degree of comfort and self-expression. As the first of these levels assumes a plane of living that is no more than animal or physical existence, let us pass it over and take the second, identifying it with that embodied in the *Minimum Health and Decency Budget for a Family of Five* as published by the U. S. Bureau of Labor Statistics in the *Monthly Labor Review* of June, 1920. It is necessary to adopt this very modest level of living, for, let it be recalled, we are attempting to determine a plane of living below which no wage earner and his family should be allowed to fall.

It may not be a serious digression at this point to give a rough picture of the present distribution of wages in the United States according to yearly incomes, together with the corresponding percentage of wage earners receiving these yearly incomes. The latest reliable data are those of the National Bureau of Economic Research. The Bureau has estimated the distribution of incomes according to personal income recipients in 1918, and Professor Douglass has reduced these estimates to convenient form as follows:

Annual Income less than	Cumulative percentage of persons	Cumulative percentage of income
$ 600	9.5	2.4
800	22.4	8.3
1,000	38.7	17.9
1,200	54.5	29.1
1,400	67.1	39.7
1,600	76.0	48.3
1,800	82.0	54.9
2,000	85.9	59.7
2,500	91.4	67.5
3,000	94.1	72.3
4,000	96.6	77.9
5,000	97.8	81.2
6,000	98.4	83.5
8,000	99.0	86.3
10,000	99.3	88.0
15,000	90.6	90.5
25,000	99.9	93.6
50,000	99.94	95.3
100,000	99.98	96.9
500,000	99.998	99.1
1,000,000	99.9996	99.5
Over 1,000,000	.0004	.5

These figures tell their own story. So far as they apply to the wage earners in the class below $1,000 per year they can be verified by a study of the reports on occupations of the Bureau of Census, the bulletins of the National Industrial Conference Board, the decisions of the U. S. Railroad Labor Board, the recent files of the *Monthly Labor Review* and reports of the department of labor of New York, Massachusetts, Illinois and Wisconsin.

In passing, something should be said of the causes of the low wages that are paid the low-wage group in industry. Briefly, the wages of the low-wage group are what they are because they are controlled by the market forces of supply and demand. Many

factors, to be sure, operate preliminary to this controlling process. For example, the lack of industrial training, immigration and the introduction of automatic machinery play an important part in increasing the number of men in the unskilled occupations. But to repeat, these are only subsidiary or preparatory causes, which by increasing the number of unskilled workers, indirectly help the general movement of wages downward. The interactions of supply and demand may be seen at close range in any industrial district employing large numbers of common laborers. If the number of available men for rough work in the steel mills in Pittsburgh or Gary is small, the price of their labor will rise. If the number is large, the price of their labor will fall. With grim humor Professor Augustus Dyer of Vanderbilt University defends this arrangement as entirely right and just. In an address before the Wisconsin Manufacturers' Association in Milwaukee, in December, 1923, he remarked facetiously, "I said to a school teacher some time ago, 'I'll tell you how we can increase our pay. Just kill off half the school teachers.'" This remark spoken in jest contains more truth than the speaker was perhaps aware of. It is the logical effect of the postulate that the determination of wages should be left to the chance play of supply and demand.

As a result of this materialistic conception of industry which leaves its impress on the home, morality, education and recreation, we have the conditions that are so familiar to the social worker. The studies of Dr. Harris of New York City in 1917-1918 show that illness and chronic sub-normal health are most prevalent among low-wage families. Surveys also clearly indicate that mortality rates vary with the income of the father of the family. The Children's Bureau has recently completed an exhaustive study in which it was found that infant mortality rates increase as the wages of fathers decrease. The surveys of Downtree in England corroborate this finding, showing that the death rate of both adults and minors rises as the incomes of wage earners fall. The only immediate corrective for these evils is the application of the principle that no male wage-earner should be paid a wage less than sufficient to buy the commodities necessary for a father, mother and three dependent children. But how can this amount be determined in dollars per year or per week? This leads to the second part of our problem, the minimum quantity budget.

By the minimum quantity budget is meant the list of the lowest

amounts of commodities and services that an average family must have during one year in order to preserve health and decency. The term *quantity* suggests the essential character of the minimum quantity budget. It is a budget expressed in measures, in pounds of bread and meat, quarts of milk, square feet of floor surface, numbers of pairs of shoes, articles of wearing apparel and sundries. We are not so much concerned here with what quantities of food, housing, clothing, and miscellaneous commodities and services the families of small incomes are actually buying, but rather with the quantities of food, housing, clothing and miscellaneous commodities and services that they must have to maintain health and decency. It is not asserted that this minimum bulk of goods and services distributed into about 400 items in the government's quantity budget is sufficient or ideal in a country as wealthy as ours and as rich in natural resources. But it is asserted that the sum total of these items is the very least that should be made accessible to every average-sized working family if it is not to suffer moral and physical deterioration.

If any question should be raised as to the practical value of a theoretical commodity budget of this kind the answer immediately suggests itself that it is futile to speak of a living wage in dollars per year or per week until we have settled on a quantitative budget of itemized commodities which dollars and cents in the form of retail price quotations are to be multiplied by. If this budget is small, obviously the living wage in dollars per year or per week will be small. If this budget is fairly large, the living wage will likewise be fairly large.

What then is this itemized quantitative budget? What should it include? Let it be repeated that we are inquiring only into the amounts of physical requirements and services: the number of pounds of animal and vegetable food; the number of square feet of floor space; and the number of articles of clothing, shoes and sundries that are necessary to keep a family of father, mother and three children at the level of health and decency. After there is a fair agreement as to these several amounts we may call their combined total the unskilled worker's commodity budget. It would then be a comparatively easy matter to construct a second budget by making certain additions to the commodity items of the first, such as greater allowances for clothing for each member of the family, additional furniture such as a book case, toys for the

children, a vacation of one week and other moderate luxuries and necessities. This may be called the semi-skilled worker's commodity budget. In the same way a third budget, a skilled worker's budget, might be constructed by providing still more liberally for the items just mentioned and for insurance and savings. The budget for the semi-skilled and the skilled worker can, it seems, be constructed only after that for the unskilled worker is agreed upon.

Let us proceed therefore with a brief consideration of the principal commodities in the minimum quantity budget for an unskilled worker's family. It is impossible to discuss this budget in any exhaustive way, and all that will be attempted is a rapid survey of the general items of food, clothing, housing and miscellaneous. It may be well to follow the order of these items as they appear in the minimum health and decency quantity-budget published by the Bureau of Labor Statistics in the *Monthly Labor Review* for June, 1920, inasmuch as this is the latest authoritative quantity budget and the one that receives greatest consideration in arbitration proceedings where cost-of-living studies are seriously admitted as evidence.

The first item that appears in the Bureau's budget is food. The amount of food that is taken as a standard unit is that required by a man doing moderately hard muscular work. It represents a fuel value of 3,500 calories purchased, and 3,200 calories consumed. The food consumption of the father of the family is taken as one hundred and those of the mother and each of the children are expressed in percentages of that of the father. The schedules show the number of pounds of meat, fish, dairy products, fats, eggs, cereals, sugars, fresh and preserved fruits, vegetables and miscellaneous that are indispensable for a family of five for one year. The budget consists of 5,962 pounds of food (dry weight) per year, or about 115 pounds per week.

While these estimates are derived from the actual budgets of workers' families, nevertheless the Bureau frankly recognizes their tentative character. They are in no sense to be taken as final, as the matter is still in the period of experimentation and much investigation remains to be done. Nevertheless encouraging beginnings have already been made. Certain facts appear with such frequency that we are practically warranted in speaking of principles in budget making. For example, there is striking agreement among students of diatetics as to the minimum caloric content of food re-

quired by a man engaged at fairly hard muscular work. The requirement is somewhere between 3,000 and 3,500 calories, with variations for age, stature and weight. Another interesting fact revealed by surveys of families with low incomes is that even though the wages of the father may increase or decrease within certain limits, the amount spent for food remains a fixed percentage,—about forty-three per cent of the total family expenditures. In other words, the amount spent for food is more constant than that of any other item of expenditure.

The next item in the Bureau's budget is clothing. Here again the attempt is made to express the family requirements in quantities, in terms of numbers. Each article of wearing apparel for summer, winter and year-round use for the husband, wife and each of the three children is listed for one year. For example, the husband's allowance includes two pairs of working trousers or overalls and one-quarter of one winter overcoat; that is, the overcoat is expected to last four years. There may be some difference of opinion as to the various clothing allowances, but where one person will criticize, let us say, the mother's allowances as too generous and the children's as too niggardly, another will criticize the mother's as too niggardly and the children's as too generous. The totals for the entire family are therefore likely to be about the same. At all events, the budget was prepared with the advice and assistance of clothing experts, and was made up from articles actually worn by manual workers' families. An examination of the budget will show that the clothing allowances will "permit the family members to appear in public, and within their necessarily rather narrow social circle with neatness and self-respect." In admitting or excluding certain articles of wearing apparel the Bureau has prefered "to err on the side of conservatism."

The housing standard proposed by the Bureau can be accepted without much discussion. It provides for one room per person, exclusive of bath, and approximately 560 square feet of floor space. Inclusive of bath the standard house has a gross floor area of 660 square feet.

Other items in the Bureau's budget include the usual family needs for light, heat, furniture, furnishings, table, kitchen and laundry utensils, miscellaneous allowances for medical attention, church and organization dues, insurance, carfare and personal and household cleansing-supplies.

Taken all in all the Bureau's commodity budget does not differ in essentials from those of the National Industrial Conference Board, the Philadelphia Bureau of Municipal Research, the National War Labor Board and the family welfare agencies in Chicago, Cleveland, St. Louis, Milwaukee and other large cities.

Having considered the various items in the quantity budget of the Bureau of Labor Statistics it remains to describe the methods used in translating these items into prices. In other words, we have just considered a quantity budget, how can we convert it into a cost budget? The procedure is in itself simple enough. Field workers are sent into grocery stores, meat markets, dry goods stores and furniture stores in moderately priced districts in a city in order to obtain the retail prices of the various items in the commodity budget. To illustrate, the prices of groceries are obtained in ten grocery stores, and the average price of each commodity in the ten stores is struck. The average price of each commodity is then multiplied by the number of pounds of the commodity required by the budget. The same method is followed with all the other goods purchased in retail stores. When all the retail cost items are reported on they are added together, and this amount is added to the average rent in the neighborhood plus the cost of heat and light and miscellaneous expenditures. The grand total is the amount of money necessary to maintain a family of five in health and decency in the particular community.

It should be added that considerable care and judgment, not to say impartiality, must be exercised in selecting the neighborhood in which retail prices are secured. One of the criticisms directed against the Bureau's quantity budget is that the quantity allowances must be too large, for when a somewhat similar budget was priced in Washington, D. C., in August, 1919, the yearly total was $2,-262.47; and in New York City in April, 1921, the yearly total was $2,333.99. Practically the same results showing yearly totals of from $2,000 to $2,500 have been obtained in other cities where the Bureau's budget was used, but it is my impression that if these amounts appear to be too high for the plane of living under consideration, it is because the retail prices are not taken from retail stores in the neighborhood where the type of family lives for which the budget is intended. It is a well known fact that retail prices show considerable variations even within the city limits of cities having populations as low as 10,000. In cities of over 500,000

population the difference between the retail prices of food in a high-priced district and a low-priced district may run as high as $300 to $400 per year. Another item requiring close scrutiny is rent. Suitable living rooms in one neighborhood in a large city can be secured for $25 per month, while the same rooms may rent at $40 or $50 per month in a higher-priced neighborhood nearby.

In a cost-of-living study made in Milwaukee in December, 1924, based on the minimum quantity budget of the U. S. Bureau of Labor Statistics the total yearly cost was found to be $2,390.96. This survey was made by union printers for the arbitration proceedings already referred to. The grand total of the study is subject to the qualifications just mentioned in regard to the retail prices of food and clothing and rental charges. I should hazard the guess that the yearly cost of quantity budget of the Bureau of Labor Statistics for the family whose social status it assumes is about $1,800 per year in cities of 100,000 population or over. The amount would be nearly the same in very large cities. In small cities, particularly those with populations less than 25,000, the amount would be somewhat less, perhaps $1,600 per year.

Much work remains to be done in the field of budgetary investigation. The use of budgetary data as a basis for wage adjustment in the United States is of fairly recent origin. It received its greatest impetus during the World War, especially from the Shipbuilding Labor Adjustment Board. During the past five years, however, interest in the budget in wage negotiations has fallen off considerably. Perhaps the principal reason for this decline in interest is the drop in the cost-of-living since 1920 and the consequent opposition of highly paid workers to the use of cost-of-living data because of employers' demands for wage reductions to bring wages into line with lower living costs. Incidentally, employers have never manifested much interest in family budgets in wage negotiations.

Nevertheless, fluctuations in cost-of-living indexes and the varying attitudes of employers and employees do not lessen the scientific value, not to say the indispensible character of family budgets in wage adjustments. Their social value, too, can scarcely be overestimated. The economic welfare of a nation can be discussed intelligently only if fairly accurate knowledge is at hand regarding the cost-of-living among manual workers. Comparisons could then be made between the standards of living of American

and foreign workers, and much necessary light would be thrown on the vexed questions of the competition of foreign workers, immigration and the tariff.

In this connection attention should be drawn to the careful work that is being carried on by the family welfare bureaus of the central social agencies of Chicago, St. Louis, Cleveland, Milwaukee and other large cities. These bureaus are adding to the body of information which is necessary for the framing of standardized budgets for wage negotiations as well as for publicity purposes in creating healthy public opinion on the question of wages. The immediate objective of the home economist is quite different from that of the wage student, still the problem is fundamentally the same for both. The home economist drawing up budgets for dependent families or for families of small incomes in a given city necessarily departs from a set quantitative average for a typical normal family. She tries to make her standard budget for the social worker in the field conform to local conditions, and particularly to meet the needs of families with a large number of small children, or of families without the support of the father. The wage student on the other hand works towards national or regional averages that can be used as normal-family averages for widely diverse conditions.

Our industrial development demands that more and more of this work be done. It is surprising to note the uniformity in the wage scales in different parts of the country. The average hourly wage-rates of unskilled workers in such widely separated industrial districts as Massachusetts, New York, Illinois and Wisconsin are at any given time practically the same. Competition standardizes the wages of unskilled workers and their dependents. Why should science not standardize their needs?

I do not wish to be understood as advocating a sliding scale of wages. By insisting on a more careful study of the cost-of-living in families I do not mean that wages should be held at the plane of the cost-of-living and be made to move up or down with the upward or downward trend of the retail prices of living commodities. This would prevent any possible improvement in living standards for wage earners, for what they would gain during a period of rising prices they would lose in a period of falling prices. Our annual production is increasing more rapidly than our population. Professor Day of Harvard estimates that in the period

of 1899-1920 the total production of our country increased about twice as rapidly as our population. It cannot be reasonably denied that wage earners have the right to share in this increased product in the form of a progressively higher standard of living.

The objection that the use of cost-of-living data in wage negotiations is virtually the same as the use of a sliding scale of wages is urged primarily by workers who have attained a plane of living above and perhaps considerably above the minimum health and decency level. There remains, however, the vast army of productive manual laborers who are living definitely below the living wage level. It is for these that the budget system is necessary. The need appears all the more urgent when it is remembered that thousands of skilled workers are being drawn into the ranks of the unskilled every year through the perfection of machinery.

Looking at the practical side of the question of increasing the wages of the unskilled it should be pointed out that the typical employer is a matter-of-fact man who readily understands figures. There are many employers who pay inadequate wages because the matter is not presented to them in a graphic way. Business men readily grasp the meaning of measurements, costs and volumes when set before them in an orderly manner in columns, charts and balance sheets. When quantity budgets are drawn up by experts after sufficient information has been gathered from different parts of the country, the fair employer will recognize his duty to his underpaid employees and act accordingly. The employer who is not moved by any compunctious stirrings of conscience will have to be moved in other ways, perhaps by publicity, more probably by minimum wage legislation supported by enlightened public opinion. It ought not to be necessary to add that a sincere and candid recognition of the workers' right to bargain collectively through adequate trade unionism would be the most just as well as the most economical method of getting the same results. But in view of the activities of the "open shop" organizations and the almost insurmountable obstacles of an administrative character which the labor movement faces in organizing the unskilled, it would seem that the most hopeful immediate remedy lies in the direction of legislation. Whatever method be adopted, however, it is no rash prophecy to say that the permanent improvement of the lot of the unskilled will not be secured until there is a more accurate knowledge of budgetary standards than we possess at the present time.

THE WAGE PROBLEM FROM THE STANDPOINT OF THE FAMILY SOCIAL WORKER.

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In considering the wage problem in relation to the Family Welfare Agency, we are naturally not concerned with the needs of the worker who has a fair margin of income above the cost of the necessaries of life, but because of its social importance, we are primarily concerned with the amount needed by the wage earner with an average sized family, to meet at least the minimum requirements of living in accordance with American ideas. We consider the average sized family as consisting of five, namely a father and mother and three children under fourteen years of age. In some sections of the country with a largely native industrial population there are likely to be less than three dependent children. In other sections where the population is foreign the number of children will in all probability range higher. Investigations conducted by government and private investigators covering a large number of families of wage earners in different parts of the country have resulted in close agreement that the family of five is a fair average. Families in care of welfare agencies often range higher than this. In the families in our care in Buffalo we average about three and one-half children below fourteen years. This allows for those families who have none, and includes many who have from five to nine. It is exceptional for a child of fourteen to be self-supporting in New York State. Our child labor law fortunately makes this difficult. In compiling the number of dependent children we could include nearly all those up to fifteen and many to sixteen.

The *Minimum Comfort Level* is above that of bare subsistence and is supposed to furnish a certain well-being above that of the physical. At the minimum comfort level of income, we can include such items as insurance, health and recreation; and surely these items are considered normal and reasonable. With the cost of living where it is, the minimum comfort budget for a family of five will reach approximately $40.00 a week. Its distribution will be about as follows:

Food	$13.23
Clothing	7.42
Rent	5.78
Fuel and light	3.00
Furnishings, carfares, sundries, insurance, doctors' and druggists' bills, recreation	10.57

Detroit gives us an estimate on a minimum comfort budget of $2,111.28 for a year; Los Angeles $2,114.62. It is needless to say that the present wage of the unskilled is far from this level.

The second classification is that of the *Minimum of Subsistence Level,* based essentially on the physical requirements of the family with little or no attention to the social needs. When we speak of a minimum of subsistence, we speak of the line below which it is dangerous to go. In food, it provides only that amount of energy which the body puts forth in living and working; no allowance for waste. There is nothing at the minimum of subsistence level for insurance, health or recreation. There can be no expression here of the more subtle capacities of the individual, such as generosity or sociability. A minimum of subsistence budget for a family of five cannot be figured on less than $24.00 a week and at this level, existence is a struggle. The distribution of this income will be about as follows:

Food	$11.19
Fuel and light	3.00
Rent ($18 a month)	4.16
All others	5.65

To maintain a family at this level, the wage earner must work every week in the year and the housewife must have the skill of a domestic science expert. In fact a food expert may purchase a sufficiently well balanced diet for five people on $11.19 a week, but the families in actual practice do not.

The third classification is the *Poverty Level* of income, which is somewhat below that of subsistence and is the level at which the family usually becomes known to a welfare agency. We do not know the number of families living at the poverty level, but an estimate can be based on recently compiled figures showing that there are something over ten million laborers in the United States with relatively few of them receiving $25.00 a week. When the income drops below $24.00 a week in a family of five or over, it must

reach the poverty level if we are to accept the opinion of our food experts that it requires 3,500 calories a day to sustain a man at moderate physical labor, 0.8 as much for his wife, 0.5 as much for a child from six to nine years. Below $24.00 a week a family of five cannot continue to develop, to say nothing of the innumerable larger sized families familiar to our agencies. One of two things is sure to happen; some other member of the family will have to work to supplement the income, or there is an inadequate food supply with its resultant risk of stupidity, early breakdown and dependency, the risk of malnutrition of the born and the risk of offense against the unborn. Surely those of you who are active in the field protective work recognize the economic barrier to marriage as an important one. Do any of us know the extent to which inadequate wages tend to produce sterility in population?

Word comes to us from some of our largest industrial centers that the average wage for the unskilled today varies from $18.00 to $21.00 a week. Railroad laborers receive 37½ cents an hour. The wage paid to the adult male is essentially a family wage and not a personal one. With the present cost of living it is impossible to compile even a minimum of subsistence budget for the wage earner and his family on $18.00 or $21.00 a week. The necessity for mothers of small children working out of the home as evidenced by our well attended and ever increasing day nurseries has a real significance, and the old ideal of the social worker of keeping mothers at home is giving way to the belief that employment for mothers is desirable when it is necessary for the realization of some of the decencies of life. The whole spirit of the Anglo Saxon race supports the view that the woman should be supported by the man, and holds that the maintenance of home life is of supreme importance. Some agencies cling to the old ideal and refuse creche privilege for children whose father is working full time. Their conclusion apparently is that it is better to have the mother in the home though the father's income barely furnishes subsistence. The agencies themselves cannot assume the full burden of deficit. Others give creche privilege as the lesser of two evils. A day nursery such as one I have in mind where the majority of mothers leaving their children there from one to four days a week have husbands working full time, is eloquent testimony of the extent to which mothers are obliged to work out of homes to help maintain them.

Family welfare agencies seem to have definitely adopted the view that it is unwise to permanently supplement the wage of an able-bodied man working full time, because the pressure for adequate wages should be put upon industry and not upon social work. To fix upon a definite standard of living and to try to supplement wages where the income falls below that standard would be considered an unwise policy, and would be too heavy a drain upon the agencies' resources. But regardless of this policy and regardless of our zeal to preserve the self-reliance of the needy and despite our inadequate relief funds, the crises that occur in families at the poverty level of income bring them to our door daily. Free educational advantages and free medical and dental care particularly in our larger cities help to keep the number down; but a family at the poverty level of income is always within forty-eight hours of dependency.

Aside from the definite problems reaching us through inadequate wages today, will not our task of tomorrow have much to do with the results of the necessarily low standard of living in innumerable homes today? How many of us interview deserted wives almost daily and find the desertion largely due to discouragement? How many of us are forced to recognize so frequently that under-nourishment makes its contribution to defectiveness and ill health? Have we not been appalled by the percentage of workmen's families shown in the lists of the tubercular? How many of us call to plan for a widow and her children and hear the familiar statement that "father could not stop when he was weary and half ill; there were no savings." The struggle against odds in such homes makes us wonder if we justly earn the reputation of being a great people, as well fed, clothed and housed, as we are looked upon by war-seared Europe with her economic disorders.

The problem of inadequate wages is a problem of philanthropy as well as of economics. It is a problem that the economist has long studied and must ultimately help solve, but in the meantime the philanthropist must fill in the breach, and as in other phases of social progress, upon information compiled in the field of philanthropy depends to a great extent the possibility of improvement. If there is any message that I can bring to you, it is the need of a uniform system of record keeping and a uniform code of statistics among our family welfare agencies; the information contained therein to be made accessible to those interested, including

industrial boards, employers, workers and politicians to show that a wage sufficient for the normal and reasonable needs of the average employee must be maintained as a condition of production apart from considerations of humanity. Surely we have long since ceased to be blind to the social significance of the wage question by the phrase of the "law of supply and demand" when an industrial genius like Henry Ford tells us that there is no such thing as over production or saturation of the market in any commodity until every industrious person has everything he or she needs or desires. He adds that it is simply a process of ever increasing production per capita and of distribution through an increased wage. From another authority, John A. Hobson, comes the opinion that if the natural and human economic resources of the country were fully utilized even up to the standards of equipment and operation actually in use, the output of available wealth would probably be doubled. Surely increases in the efficiency of production have been the chief source of better standards of living in the past.

The challenge of the future to organized social service consists first in meeting individual needs as they are brought to our attention, at least up to the minimum of subsistence standard, endeavoring to bring back to normal health through sufficient food and decent living conditions those taken under our care even temporarily and regardless of the fact that when as in many instances the wage earner again faces his responsibilities alone, his income will not provide the same degree of well-being. It may be heresy to say that the idea of making our relief budget for a family in keeping with the family's usual standard of living should be disregarded oftener than followed; but it is better to build up the family as well as can be done even though it later must face deprivation than not to restore it at all. Where an incapacitated father has had for years an unskilled laborer's wage of $18.00 to $21.00 a week, the agency's relief budget should not be restricted to that amount solely because the father when restored to health will return to that income. It takes as much nourishment for the body of one baby as another, regardless of the father's earning capacity, and if we assume the responsibility for the care of a dependent family at all, we should assume the burden of adequate relief.

Aside from the palliative treatment of the individual, the challenge to organized social service demands much in the way of preventive effort. It must function in regard to the inadequate wage

as it did in compiling information to help in the war of propaganda regarding the control of tuberculosis, the necessity of the probation system and the restriction of child labor, awakening by evidence accumulated an ever increasing sentiment that will make for a more efficient utilization of our enormous wealth in raw materials and man power. Our economists already point the way to a gradual elimination of the waste of this power whether it be waste by machinery of production, by low functioning of labor or plants, by inferior technique and organization, unreliable finances, unsatisfactory transport and marketing conditions, or all of these. Facts gathered by social workers have already brought results in industrial wage settlements. Recall some of the conclusions of our War Labor Board; glance over some of the decisions mentioned by Dr. Herbert Feis in his *Principles of Wage Settlement*. And surely facts gathered by social workers have long been a vital factor in political issues. Thirteen years ago Theodore Roosevelt presented the first major party platform recognizing human rights as at least co-equal with the protection of property rights. Since that time state campaigns have been lost or won on such measures as workmen's compensation insurance. In New York State the past several elections for Governor have emphasized a social welfare program including housing, minimum wage, eight hour day, public health, proper appropriations for the care of the insane and for those in the care of child welfare boards, all based on information from the field of social work.

Let us recognize that the mission of social workers includes continuous effort in the formation of public opinion, standing as they do midway between "those who enjoy by privilege and those who should enjoy by right." Let us aim towards the sound social philosophy that a wage earner working full time should receive as the price of his labor a wage that will maintain himself and dependents. Less than this throws the wage earner upon charity and this must eventually prove detrimental to his manhood and to our national character.

DISCUSSION.

PATRICK MALLON, *Brooklyn, N. Y.:* Miss Carroll referred in her paper to the impossibility of families with four or five children under the working age making ends meet on an income of less than $24.00 a week. She also spoke of the policy of some non-Catholic social workers recommending the limitation of the family in cases of this kind.

When non-Catholic social workers recommend a limitation of the family, birth control in other words, as a remedy for an inadequate wage, such a proposal Catholics must absolutely condemn, but more than a merely formal objection is needed on the principle that faith without works is dead. We Catholics should be willing to back up our principles in such cases by using the funds of our charitable sources to assist such families. We should be prepared to carry our Catholic principles into action wherever the need arises. If we are not prepared to do this, we are liable to the charge of being inconsistent, that while we preach in our Catholic newspapers and magazines against this vice, we neglect to help the families who might be tempted to violate the law through poverty.

Rev. Karl J. Alter, *Toledo, Ohio:* The ratio between the increased cost of living and the increased income per individual worker is somewhat deceptive when discussing the normal family, to wit: father, mother and three children in respect to their present economic status.

I contend that the economic status of the family has not improved since the year 1914 to the same extent as the stated ratio between income and living costs would indicate. The economic status of an individual worker who has himself alone to maintain has undoubtedly improved since 1914, but the economic status of the family has not made the same progress, due to the fact that out of one income, five living costs (in the normal family of five persons) with their increased ratios have to be reckoned. The ratio in respect to the economic status of the individual as contrasted with 1914 might be expressed in the terms of 165, representing the Living Costs, and 185, representing Income (100 being the basis for 1914). When the family, however, is considered, there has been only one increase in income, whereas, there have been five increases in the living costs.

Rev. R. A. McGowan, *National Catholic Welfare Conference, Washington, D. C.:* It seems to be admitted on all sides that at least $1,500 a year is required to maintain a family in the very minimum of reasonable living, and that something more than that is required if a standard of decent comfort is aimed at. Yet, as a matter of fact, a very large part of the men who work for wages and even a large part of those who work for salaries do not receive $1,500 a year. Over 200,000 men on Class 1 railroads alone make, according to the reports of the railroads themselves, an average of about $72 a month. The chief question, then, is the practical question of how the underpaid are to secure a decent living. Certainly the first method they should use is the union and it is imperative, therefore, that all who believe in the justice of a living wage should extend whatever assistance is at hand to the underpaid to organize effectively enough to raise their wages at least to the standard of reasonable living.

COMMITTEE ON SOCIAL AND CIVIC ACTIVITIES.

Second Meeting.

Saturday, September 12, 11:00 A. M.

Chairman, David A. McCabe, Ph.D., *Princeton University, Princeton, N. J.*

PUBLIC RESPONSIBILITY FOR UNEMPLOYMENT.

Reverend H. C. Hengell, Ph.D., *President of the Wisconsin Unemployment Prevention Association, Madison, Wis.*

Public responsibility for the unemployment of all who are willing and able to work is scarcely subject to argument. It flows necessarily and directly from the obligation of the State to promote the common welfare, to remove, as far as possible, social maladjustments. Unemployment of the employable is a great economic evil for which the public must find remedies through governmental, as well as through private, agencies.

The American Association for Labor Legislation has published a list of Standard Recommendations for the Relief and Prevention of Unemployment under the sub-headings: Emergency Relief, Separation of Unemployable and Unemployed, Industrial Training, Employment Exchanges, Public Works Regulation, Unemployment Compensation. The list discusses measures to be taken and to be avoided in the relief and prevention of unemployment.

I submit for discussion, and by way of illustration, the most radical recommendation in the list, radical in seeking the root of the evil, namely, State Enforced Unemployment Compensation.

The particular measure to which I refer has been before the Wisconsin Legislature for three sessions. It places the responsibility for the unemployment of those who are able and willing to work squarely upon the employers. It is known as the Wisconsin Unemployment Compensation Bill. It has been championed chiefly by Professor John R. Commons, of the University of Wisconsin.

The Wisconsin Bill aims to make all employers adopt scientific production and sales methods that will insure steady work for their

employees, even in times of industrial depression. The example of many employers proves that such methods are practical.

Like the Wisconsin Accident Compensation Act, the Unemployed Compensation Act would make it profitable for employers to prevent labor layoffs just as they now prevent accidents.

The experience of many countries was carefully studied in drafting the Wisconsin bill. Industrial commissions, already established in most of our industrial states, can readily administer such provisions as it contains. Its main provisions follow:

1. It applies to all corporations, but only to those unincorporated employers who employ more than two persons. It exempts farmers, certain seasonal industries, municipalities, dependents and pensioners.

2. It requires employers to pay unemployment compensation of a dollar a day to employees of six months standing, who are laid off through no fault of their own. Limitations and restrictions preventing fraud or evasions are clearly specified.

3. The employers of the state are required to organize an Employers' Mutual Employment Insurance Co. They will pay premiums in prosperous times. Rates will be lowest for employers having the least labor turnover. That provision puts a premium on scientific management.

4. Harmonious administration is to be afforded by prompt decisions subject to appeals to advisory boards, to the Industrial Commission and finally, to the Circuit Court.

5. The Act provides adequate penalties.

Justice as well as charity demands the enactment and enforcement of legislation along the lines of the Wisconsin Unemployment Compensation Act. When employers borrow money to carry on their business their creditors require guarantees as to the stability of the business. When employers engage workers, the latter have a right to guarantee as to the stability of their employment. Usually the workers have their all at stake. The public must protect them against arbitrary and irresponsible exploitation by capital. Too long has the public tolerated a policy of permitting capital to speed up production in prosperous times, making use of many employees, only to shut down in dull times, leaving the workers high and dry, but drawing on their reserve funds to reward borrowed capital. A borrowed dollar is respected. A borrowed life is cast aside. The public must stop that by just legislation.

With stability of employment guaranteed, production will increase. The public will be benefited. In the building trades, for example, the workers work slowly in order to make their jobs last longer. Assured of steady work, they will gradually become proud of doing more work in less time. Cheaper houses and rents will be the result.

Charity will be promoted between employers and employees by unemployment compensation laws. Accident compensation has already removed one big source of friction between capital and labor. Unemployment compensation will remove the one great remaining source of bitterness between them.

Our charity conference is chiefly concerned with ways and means for the relief of poverty. Unemployment is the main cause of poverty. Prevention is better than cure. It behooves the Catholics in the United States to be more aggressive in promoting legislation looking to the prevention of sickness, invalidity and unemployment than we are now. This will be the larger charity.

President Coolidge recently quoted with approval a Baptist minister's remark that Christ wasted no time in the ante-chamber of Cæsar. We Catholics are constituents of a democracy in a Christian civilization. We have a duty to perform in our legislative assemblies.

United in the Faith, we Catholics do not seem to be united in charity. Catholics of Irish, German and Polish descent, we do not as yet work well together in promoting social legislation. Childish jealousies between regulars and seculars, between one religious order and the other, keep us from doing our best in constructive social legislation. God grant that this conference may lead us to greater charity among ourselves. "By this shall all men know that you are My disciples if you have love one for another!" United in charity we can do much to bring about recognition of public responsibility for unemployment and other social maladjustments.

THE RESPONSIBILITY OF INDUSTRY.

Thomas E. Larkin, Ph.D., *Washington, D. C.*

The problems connected with unemployment have always engaged the attention of economists and statesmen. Its effects are well known. When a period of severe unemployment grips the

nation with its accompanying ills to the unemployed and their dependent families and the loss of profits to business, the status of our economic system is submitted to a severe examination and there is much querying about the blessings and benefits of industrialism.

The relief given at the time of unemployment is only temporary. The causes of unemployment lie deeper and when times are prosperous a thorough investigation should be made of this industrial ailment. Since the 1921 depression there have been many constructive studies published on the problems of unemployment. None of the reforms offered will eliminate entirely this trouble, but whatever progress has been made is a step in the right direction, and let us hope that by gradual improvements the cure will eventually be effected.

There were in 1920 about 41,600,000 persons gainfully employed in the United States according to the last census. Of that number about 30,000,000 persons might properly be called employees, the others being employers and individuals in business for themselves. Industrial employees, including those engaged in manufacturing, the building trades, mining and transportation, numbered about 16,000,000.[1]

The Bureau of Labor Statistics has issued a bulletin on Industrial Unemployment. It is estimated that year in and year out there are about a million and a half workers out of work all the time.[2] It was further stated that the average employee lost about thirty days each year through unemployment; that is to say each industrial worker was definitely off the pay roll about ten per cent of the time during the year because of unemployment.[3] In addition to the time lost because of unemployment there were thirty additional days lost because of part-time work, time lost on account of accident, breakdowns waiting for materials while the employee was on the pay roll.[4]

The reasons given for such irregular employment are seasonal irregularities and poor management technique. It is common knowledge that there are extreme seasonal fluctuations in the clothing, construction and bituminous coal industries. An investigation, however, showed that there is scarcely an industry in which at certain seasons the pay roll is more augmented than at any other

[1]Bureau of Labor Statistics; Bulletin No. 310, 1922, p. 4.
[2]*Ibid.*, p. 2. [3]*Ibid.*, p. 23. [4]*Ibid.*, p. 30.

time of the year; this state of affairs was found in such stable industries as the printing, automobile and railroad industries.[5]

The studies made on unemployment in this country of fifteen and twenty years ago are strikingly different from those of the present time in their attack on unemployment. Their solutions were limited to the establishment of a system of public employment exchanges, the directing of children into promising employment and a long time planning of public works by national, state and city governments. English studies of the same period contained the same recommendations. In 1909, however, when the Royal Commission on the Poor Laws and Relief Distress made public its report on unemployment it contained an article by Sir William Beveridge which was something new in the solutions of unemployment; his paper was later lengthened into the book called *Unemployment—A Problem of Industry.* Beveridge alleged that unemployment resulted from cyclical fluctuations, seasonal irregularities and other maladjustments of the industrial system, and not from overpopulation, immigration, changes in the gold supply and the other factors which had been believed for a long time to be responsible for unemployment. Many economists considered Beveridge's contribution perhaps the most momentous of his generation in the realm of economic science. Dr. F. Feldman of Dartmouth College in a work of unemployment published this year states that Beveridge's study formed the starting point of the modern program for the alleviation of unemployment and its influence had been extraordinary.[6] Dr. Feldman is of the opinion, however, that Beveridge and the other English economists did not emphasize the huge amount of unemployment resulting from poor management technique for which industry alone is responsible; nowhere do they indicate that if better methods of administration had been used many of the workers might never have been displaced. It has been left to the students of unemployment in the United States to insist that the industry strengthen its own industrial conditions.

There is running through all the studies made of unemployment relief since 1921 the opinion that management has a deep responsibility for steady employment; that the present unsteady con-

[5] *Waste in Industry;* Report of Committee of Elimination of Waste in Industry of the Federated American Engineering Societies (New York, 1921) p. 198.

[6] F. Feldman, *The Regularization of Employment* (New York, 1925), p. 48.

ditions which cause men to be thrown out of work through no fault of their own should be modified. One of the Committees of the President's Conference on Unemployment when reporting on Business Cycles and Unemployment emphasized the responsibility of business men to plan their affairs so that both seasonal and cyclical depressions could be lessened.[7] Another Committee of the same Conference reporting on Seasonal Operations in the Construction Industries points out the responsibility of employers to so manage their affairs that there will be steady operation with resulting lower costs to themselves and larger earnings to the workers. "Custom, not climate," it states, "is mainly responsible for seasonal idleness in the construction industries. Contrary to popular belief bad weather is not the principal cause of variations in employment from month to month."[8]

The Dennison Mfg. Co. of Framingham, Massachusetts, has well expressed the underlying principle in regularization of unemployment in the following announcement:

"Although the moral responsibility for unemployment cannot be invariably laid at the door of the employer, it is the employer who can both reduce the amount of unemployment among his employees by proper management and can mitigate the hardship of such unemployment as cannot be avoided by making reservations for contingencies beyond his control."[9]

The responsibility for regular employment in any plant lies especially on the head of the firm. The firm should master this problem as it solves its problems of marketing, production, etc. When the firm has done everything within its power to have steady operation of the factory, and yet there comes great periods of unemployment caused by business depressions, that firm can make provisions for their employees in such stringent times by providing some form of unemployment compensation and unemployment insurance which will give the workers an income when out of a job.

The plan by which the demand for a product can be controlled is the work of "distribution engineering" as it has been aptly called. The first problem dealing with distribution engineering is to make a rational survey of the demand of a product in a given market; after the demand has been estimated the next step is to

[7] *Business Cycles and Unemployment* (New York, 1923), p. 27.
[8] *Seasonal Fluctuations in the Construction Industries* (New York, 1924), p. 11.
[9] Quoted in *Regularization of Unemployment*, p. 68.

find out how much the firm may reasonably expect to sell. Proctor and Gamble, the "Ivory Soap" firm, is a case in point. In 1920 it started out to estimate the scope of the demand for its product. When they had arrived at an estimated figure for the demand they inaugurated their sales campaign accordingly, and discovered that their sales were exceedingly close to the estimation for the year. After two and a half years of experimenting the firm felt so confident of its production that they voluntarily made an agreement with their employees to guarantee them forty-eight weeks of regular employment during each year. Many other firms have had similar success in controlling their product through research.

Developing of seasonal outlets has also been found a successful method of stabilizing production. A good example of this is the Dennison Mfg. Co. For fifty years this firm thought no one but a jeweler could use fine boxes and they were manufactured only for the Christmas trade, with the resultant seasonal fluctuation in the fine box department. A new market was found for fine boxes and they are today sold to powder and perfume manufacturers, opticians, pen and pencil makers and druggists. Export trade is likewise a good outlet. Seasons in foreign countries are different from our own, and often when a dull season sets in among the home markets active seasons are starting abroad.

Diversifying output is considered a good way to develop steady production. When manufacturers have a single product a firm may run into a dull season and be forced to lay off men. With diversified products some can be so planned as to offset a lull in the demand of others. Other advantages of diversifying are minimum production costs, less frequent resort to borrowing from banks, reduction in selling costs and better use of by-products and scraps. A slight modification in the main line also helps.

Elimination of large variations of products with extreme variations in styles has also done much to stabilize production and diminish seasonal operations. To keep up these variations, factories must be operated with much overtime in a rush period, and have only a small number of employees on the pay roll in dull seasons of the year. Because of the huge waste to industry resulting from such causes many experts, with the cooperation of the Department of Commerce, are inaugurating a drive for simplification of products. It is estimated that some 6,000 brands of paper existed; the elimination of many of these brands has been profitable to all

connected with the paper industry. One writer speaking on this point has queried: "Was there any great loss to civilization when the rubber foot-wear manufacturers eliminated 5,500 styles? Indeed, both the artistic and utilitarian elements of a product are likely to be better if attention is devoted to the excellence of a comparative few."

Construction and repair work can be done in most seasons of the year if the public would cooperate with the contractors. Bituminous coal could be stored and the operations of the coal mines could be more regular if the public would also co-operate with coal operators in their timely purchases.

By public appeal, by persuading dealers to buy regularly, by price reductions in certain seasons and by various other plans many business organizations have been able to stabilize production and reap profits themselves and to give their employees regular work.

There is a recent instance where organized labor took the initiative in regularizing employment. After the strike of the Shop Crafts in 1922, which the workers lost, the unions found themselves greatly disturbed because some of the railroads contracted out their repair work to non-union shops. To counter this move the Machinists and other unions retained an expert engineer to work in cooperation with the men in evolving plans whereby the repair costs to the railroads could be lessened. The Baltimore & Ohio Railroad permitted the plan to be inaugurated in many of their shops.

From my own private investigation the most marked benefit that I could discover resulting from the Baltimore & Ohio plan was that it afforded steady work for the employees. Employment in certain shops has increased from thirty per cent to seventy per cent of the working time for the year. There is no profit sharing, no advance in wages for the employees from the savings accruing to the railroad from this plan, but the employees have been compensated for their efforts by more employment.

Even with this planning for steady production there are times when depression overtakes an industry. The lull in business may be caused by forces beyond the control of the management or the employees. In such instances there are individual firms that have inaugurated plans to assure their employees a steady income when out of work. These programs are called Unemployment Compensation and Unemployment Insurance.

Several plans have been evolved for unemployment compensation and unemployment insurance, but for brevity we will consider the four examples treated at length by Dr. Feldman in his book on *Regularization of Employment* because his treatment of the subject seems more impartial than others.[10]

The Dennison Mfg. Co. of Framingham, Massachusetts, in 1916, by vote of the directors, set aside a certain sum as an unemployment fund; by 1920 it totaled $150,000 and was made available for the 3,500 employees.

The Proctor and Gamble Co., of Cincinnati, Ohio, on August 1, 1923, notified their 5,000 employees that they would guarantee them full time work for forty-eight weeks in any one year.

The garment manufacturers of Cleveland, Ohio, at the instigation of the Amalgamated Clothing Workers Union, who were resisting a piece rate system on the plea that it would increase unemployment, evolved a plan of unemployment compensation in December, 1920, which would pay full time wages for forty weeks. For this ten per cent of the weekly pay roll was set aside by the employees. About 3,500 workers were effected by this plan.

The Industrial Federation of Clothing Manufacturers of Chicago and the Amalgamated Clothing Workers of that city entered into an agreement in 1923 upon an unemployment insurance scheme. The employers were to pay 1½ per cent of the weekly pay roll and the employees a like amount into an unemployment fund whose operation was to be directed by a Board of Trustees. The plan extended to 350 shops and about 35,000 workers.

The Chicago plan alone is an insurance idea in which the employees share part of the burden. In the other plans the employers pay the costs making them all unemployment compensation plans.

Under the Dennison plan all are eligible for the benefits except employees receiving salaries and temporary workers, who are notified of their status upon employment. Under the Proctor and Gamble scheme, employees must be with the concern six months before they are eligible; no employee, however, who earns more than $2,000 a year can participate in the benefits. Under the Cleveland plan only union members are eligible; temporary workers, hired for four weeks or less, are disbarred from the benefits. A worker must also have been a member of the union for six months. Under the Chicago plan likewise only union members are eligible

[10] *Regularization of Employment*, pp. 375-398.

and they must also have been members of the union for one year.

The foregoing account has briefly told what industry in America is doing to alleviate unemployment. In this as in other humanitarian movements the bigness of the nation is showing itself. A great effort is being made to turn the benefits of industrialism to the benefit of the workers. Society's attempts to grapple with the unemployment problem has passed through three stages. For centuries a lack of a job was regarded as a personal fault. In the second stage unemployment was considered inevitable and the relief offered was public exchanges of employment, public works for the unemployed and unemployment state insurance. Today we are in the third stage, where unemployment remedies resolves themselves into problems of providing more employment; where more employment cannot be given, unemployment compensation and unemployment insurance by the industries themselves are provided. In time let us hope that the evils of the seasonal irregularities and the cyclical depressions will disappear, and our industrial establishments will be operating all the time.

DISCUSSION.

Frank O'Hara, Ph.D., *Catholic University, Washington, D. C.:* In the two papers that have just been read, the seriousness of the problem of unemployment has not been overemphasized. Often we hear of the demoralization of the workers that comes from unduly low wages, but there is also to be considered the demoralization that comes from no wages at all.

In view of the widespread and intense unemployment during the depression of 1921, I think that no reasonable person who has at heart the general welfare of society can fail to recognize the importance of such studies as those made by the speakers here this morning.

There are a few things that I would not have said just as they were said by the two speakers if I had been capable of saying them so well, but there is no criticism that I should desire to make concerning the attitude of either of the speakers towards his problem and least of all should I wish to criticize the optimism of these younger men who see in "problems" generally something to be attacked and ultimately conquered; whereas I from the more or less disillusioned experience of an older man never really expect to conquer problems but only to change them into other problems less ugly to look at and less disagreeable to handle.

And now to enumerate the things that I should have written differently. Instead of writing as Dr. Hengell has written, "Public responsibility for the unemployment of all who are willing and able to work is not subject to argument," I should have written that the public is responsible for the em-

ployment at a living wage of all who are willing and able to work. That would have started a fight and that, I think, is the first requisite of a paper opening the discussion of such an important subject as the one under consideration this morning. In the second place, which is really the first place, I do not think there can be any really "radical" solution in the sense in which Dr. Hengell uses the term radical, of the unemployment problem which divorces that problem from the problem of wages and the problem of an uneven demand for the products of industry.

With regard to the proposed Wisconsin Unemployment Compensation Act, I do not think that the burden of six dollars a week for six weeks or thirty-six dollars in all for employees who have been working at least six months will be so serious as to greatly hamper the successful operation of the Act. This payment of thirty-six dollars unemployment compensation will do some good and not very much harm. If the burden should be increased materially as has been suggested, with the result that manufacturing costs are increased, there will be a tendency to drive competitive industries out of Wisconsin to a certain extent unless the competing states pass similar legislation. I do not wish to stress this consideration unduly. It is an objection raised whenever any reform legislation is proposed which will increase manufacturing costs. Still it must be reckoned with.

If the proposed Wisconsin law shall secure stability of employment, it will be deserving of much credit. But I think that Dr. Hengell claims too much for it when he says:

"With stability of employment guaranteed, production should increase. The public will be benefited. In the building trades, for example, the workers work slowly in order to make their jobs last longer. Assured of steady work they will gradually become proud of doing more work in less time."

There are earnest students of this problem who agree with Dr. Hengell in this matter, but I think that the general impression among those with widest experience in the matter is that the opposite to this statement is the truth.

With Dr. Hengell's plea for a greater amount of charity and cooperation among Catholics in promoting social legislation, I am in most hearty accord.

Employers of labor have long recognized the economic waste involved in a high rate of labor turnover, but it is only recently that a serious effort has been made to eliminate this waste. Dr. Larkin has pointed out a number of devices that have been adopted looking toward the lowering of costs through the regularizing of production. One great merit of these remedies is that they are self-enforcing. If it is true that regularizing the output and thus lessening the unemployment means lowering the cost of production to the employer, then all that needs to be done in solving the problem of unemployment is to send bulletins to employers apprising them of this fact. As soon as they learn that the plan of regularizing employment will bring about a lowering of costs of production they will at once adopt it without further discussion.

This perhaps is not a fair statement of Dr. Larkin's position. Still I feel that he takes too rosy a view of the merits of the plan. He cites, for example, the case of the Baltimore & Ohio Railroad which had contracted

out its repair work to non-union shops and which later permitted its organized employees to repair its engines in its own shops at a lower cost due to more efficient methods, with the result that employment in certain shops has increased from 30% to 70%. He does not, however, introduce any figures to show how many non-union men were thrown out of work by the change. Non-union men, when they are out of work, are *unemployed* just the same as union men.

In conclusion I wish to say that I am in favor of both of these reforms but that due to the declining optimism which comes with advancing years, I expect very much less from these reforms than do the two gentlemen who have presented their merits this morning.

Rev. Francis J. Haas, Ph.D., *St. Francis, Wis.:* It seems to me that there are just two ways to prevent unemployment. One way is for employers voluntarily to penalize themselves into regularizing production. The other is for the State to penalize them into regularizing production. There are some enlightened employers who have followed the first of these methods. They say to their workers: We guarantee all of our people who have been with us for one year that when we shut down, each man will be paid one-third of his daily wage every day he is out of work. Plans something like this are now in operation in the Dennison Manufacturing Company at Framingham, Massachusetts, and in S. C. Johnson Company at Racine, Wisconsin. In this way the firm voluntarily penalizes itself for every day that it does not keep its plant running. In other words, it believes that management must discipline itself in order to save its workers from being out of work. Such firms, however, are few and far between, and their theory is far from being accepted in the field of industry as a whole. Moreover, there is very little in the history of the past thirty or forty years that gives us any hope that a large number of corporations will take over the worry and costs of unemployment voluntarily.

One of the most inhumane pages in our industrial history is the fact that industrial accidents were allowed to go on year after year until about fifteen years ago laws had to be passed which made it expensive for a firm to have accidents. Immediately after these laws were passed there was a falling off in the number of industrial accidents because it cost employers money not to install sufficient safety equipment to prevent them.

The experience with accident prevention suggests the proper remedy for unemployment prevention. It may seem hard to say it but it is none the less true that management will not prevent unemployment until it is made to pay men for the days that they are out of work through no fault of their own.

The fear has been expressed that paying workers when they are out of work will encourage idleness and "loafing." This is an objection that overlooks the most important phases of unemployment as well as the remedy of unemployment, compensation itself. In the first place, unemployment is most common among the very lowest wage classes. I have examined the records of charity bureaus and found that when a wave of unemployment strikes a city the charity office receives far more applications for relief than when times are normal and the shops are running full blast. In other

words there are large numbers of thrifty families who are able to get along in normal times but must ask for relief as soon as the father is thrown out of work. Now generally speaking, it is not this type of father who is given to "loafing." The desire to get in extra "time" is very common among men getting between thirty-five and forty cents an hour. To say, therefore, that any large percentage of men in this class would take a dollar a day as an out-of-work benefit instead of working at all is to argue without taking actual conditions into account.

The failure of the English system of "doles" has also been alleged as an argument against the plan of unemployment compensation embodied in the Wisconsin Bill as explained by Father Hengell. But it should be remembered that the two plans differ in very essential respects. The English plan requires the Government, the employer and worker to contribute to a fund out of which the "doles" are paid. The Wisconsin plan, on the other hand, places the full burden of cost on management. It does this on the theory that neither the taxpayer nor the worker can prevent unemployment and therefore should not be penalized.

To the objection that if a state like Wisconsin were to introduce a system of unemployment compensation, industry would be driven out of her jurisdiction, it is only necessary to repeat what Father Hengell has said, that is, that the same cry was raised when accident compensation was originally proposed and that no such dire consequences have followed. Besides, the proponents of unemployment compensation object to the theory on which this criticism rests. They deny that the plan will place an extra burden on industry. They claim that, if anything, it will reduce the present cost of production by reducing overhead costs because of the more continuous operation of the plant and the greater permanence of the labor force. They admit that perhaps a certain percentage of unemployment cannot be eliminated entirely, but they insist that in common fairness the percentage of unemployment that remains after all means have been used to prevent it should be lifted from the shoulders of the workers and added to the cost of production. The principle of having the buyer pay for the residuum is a recognized business practice. There is no valid reason why this principle should not apply to the residuum of laborers who are called into industry to serve it, and who stand ready and willing to serve it as it needs them.

Rev. R. A. McGowan, *National Catholic Welfare Conference, Washington, D. C.:* I must confess, although I am in favor of unemployment insurance and methods of stabilizing employment, that I cannot help but look with a fishy eye upon them. They are but palliatives to a situation that requires much more fundamental treatment. The problem of unemployment is really a problem of employment—of those who are employed by others and who can be discharged at will. Why not attack the problem of unemployment by helping men to change themselves from employees into partners? Why not concentrate efforts on the cooperative movement through which men will no longer be mere employees, but secure partners in the undertaking to which they are giving their lives? Only upon such a basis does it seem possible to establish such a closely knit industrial and trade organization as will cure the evil we are discussing today.

COMMITTEE ON DELINQUENCY.

First Meeting.

Friday, September 11, 9:00 A. M.

Chairman, Mrs. George V. McIntyre, *President, Big Sisters, Chicago, Ill.*

A STUDY OF THE RESULTS OF JUVENILE PROBATION.

Joseph M. Skeffington, *Chicago, Ill.*

Realizing the significance and gravity of purpose of this Conference, it may seem presumptuous for me to discuss the subject of probation before a group so thoroughly conversant with social service. My aim is not to tire you with statistics or cumbersome data, but rather to present to the Conference the story of my own practical contact with typical cases of maladjusted youth and the conclusions drawn from my observation.

A large percentage of the boys coming before the Juvenile Court as delinquents are not so at heart, but are the direct result of bad moral or economic conditions in the home. It is, therefore, the province of the probation officer to combat the environmental influences that have caused the child to veer from the path of normal development. When a mere layman essays the task of correcting personal conduct, he is confronted with an intricate problem; for whatever knowledge or sympathy he may bring to his task, human nature will always meet him with certain antagonism to correction. However, once we are faced with the necessity for this re-adjustment, through the delinquent boys who are brought into the Juvenile Court, it would seem to be only logical for us to proceed to a study of their mental processes. The young mind, always in quest of happiness, finds itself opposed by that economically and morally unsound principle of life which has for its aim the acquisition of material wealth and pleasure, in direct opposition to

what should be the real basic purpose of our people. After centuries of speculation, the civilized world is at last coming to a realization that every ideal and emotion, even the most trifling, is the result of some mental reflex, the explanation of which science has not as yet been able to furnish. It is the psychic reaction of all these reflexes, I believe, that has made juvenile probation a necessary institution for the average delinquent child.

Juvenile probation has been defined as a plan whereby children who have been declared delinquent are set at liberty by the court and supervised by a probation officer who occupies the position of a friendly guardian or adviser, and who is responsible to the court for the good conduct and reformative progress of the probationer. We have a right, then, to expect that probation, conscientiously administered, will guide retarded youth to years of useful life and good citizenship; that it will help to reconstruct the failures of those upon whom the burden should naturally fall.

I know of no better way in which the results of probation can be briefly analyzed than by the consideration of types which are characteristic of the daily experience of the probation officer. I have, therefore, selected two cases with positive and negative results respectively, and have attempted to indicate the reason for success on one hand and for failure on the other.

A boy, whom I shall call Harold, was sixteen years of age. His parents had been divorced and the custody of the child had been awarded to the mother. The boy's father was a successful lawyer. The step-father was vice-president of a bank in an exclusive suburb of Chicago. The mother impressed me as being of the "beautiful but dumb" variety. I gathered from my conversation with her that her knowledge of bridge was a great deal more exhaustive than her understanding of children. The family, being well known and highly respected in the community, had always succeeded in glossing over the short-comings of the boy. However, through an investigation of high-school authorities which culminated in newspaper notoriety, it was discovered that the boys and girls of the junior and senior classes were wont to keep a rendezvous in the nearby countryside where drinking orgies and other excesses took place. It appeared that Harold's delinquencies had extended over a period of two or three years. Upon being questioned, he admitted that he had been guilty of petty thefts from his parents and from his associates at school; of absence from

home at night without his parents' knowledge and of heavy cigarette-smoking since the age of thirteen. The lad was self-centered, devoid of any sense of responsibility and felt that his conduct was entirely justifiable as long as he succeeded in keeping it from the knowledge of his parents or the authorities. The problem that confronted the probation officer was to implant in the boy's mind a sense of self-respect and duty toward others. The environment in which he lived was his chief handicap. The parents had never manifested any particular interest in him beyond supplying his physical needs. The lad was transferred to a technical school in the city with the hope that he might occupy his mind with things more interesting and cultivate new associates. This, however, was not successful, as he found it easy to return to his old haunts and associates. It was only after the parents had been prevailed upon to send him to a ranch in Colorado, where he came in contact with real manhood and out-of-door life, that it was possible to note any improvement. After a year had elapsed, and the boy returned to the city for a visit, those of us who had been interested in him were surprised to see his manly development and to note his more wholesome viewpoint toward the basic principles of life.

This is an example of what was apparently a perfectly normal child who was made the victim of a series of abnormal circumstances. First, through the breaking up of his real home, he was denied the companionship and counsel of his own father. Secondly he lived in an artificial, urbane atmosphere, subject to little or no restraint, without the opportunity of that normal development which comes from out-of-doors life. Religion was a negligible quantity in the family curriculum. The boy's philosophy of life was that of a parasite, and it will be seen, as I have outlined above, that it was only after his removal from this vitiating environment that his natural development was effected.

The next case that I shall cite did not have such successful results. Mike was the son of Polish parents who lived in the poorer district of Chicago. As far back as he could remember his home had been an unhappy one. At the age of five his mother died, and shortly thereafter the father re-married. The stepmother had five children of her own by a previous marriage and the lot of Mike and his brothers and sisters was a very unhappy one indeed. They were forced to do all the work around the house, to eat the left-overs, and were severely punished for the slightest

infraction of the tyrannical rules set up by the step-mother. At an early date Mike's older sisters left home because they could not tolerate the abuse that was heaped upon them. At the age of eleven Mike decided that he, too, would take to the road. After wandering the streets for about a week, he was picked up by the police and returned to his home. He stayed there but a few days and again ran away. Again he was picked up and again taken back to the home that he hated. After this had occurred three or four times, it was decided to send him to a parental school. There he remained for seven months, after which time he was placed on probation and permitted to return home. He refused, however, to remain there and the next time he was brought to court he was sent to a state reformatory, where he remained for fifteen months. Again he was placed under the care of a probation officer in his own home, and refusing to comply with one of the conditions of his probation, namely, to remain at home, he was again returned to the state institution.

It will be well to bear in mind that up to this time the lad's most serious offense had been running away from home and possibly stealing a little fruit to appease his natural hunger. Still, before he had completed his fourteenth year he had spent more than twenty-two months in reform institutions. After spending fourteen months more in the state institution, Mike was again released. By this time the lad had well implanted within him the germs of criminality and he cared little what happened next. He had learned from the "old-timers" in the reformatory how to pick pockets, jack-roll men and even how to blow safes. He was not released very long before he met some of the former companions of his institutional days and was informed, "there is a joint (meaning a place to rob) to be made." That night he and two of his pals were caught in the act of committing burglary, and Mike was "sent down" for three years. After his release, at the age of twenty, Mike felt that he was a marked criminal, an outcast from society, and conducted himself accordingly. He is now serving a sentence of from fourteen years to life in the penitentiary, for murder.

This boy's story reveals the fact that his behavior difficulties were problems of personality and arose out of an unhealthy family situation. It not only shows the social atmosphere in which the boy lived but indicates his reactions and rebellion against the un-

just usurpation of authority in his home on the part of his stepmother.

Had this boy been removed from his home in the early stages of his delinquency, the chances are that he would have developed into a good law-abiding citizen. It was only after many visits to the court that the lad was really guilty of any serious offense. A well-trained probation officer would have recognized, at an early stage in his history, from the general atmosphere of this home the impossibility of the boy ever adjusting himself to this environment, and would have taken steps to remove him. This was not done, and the result is a human burden on society.

The two cases cited above are illustrative of the very ordinary and frequent problems that are presented to the Juvenile Court for solution. As far as I have been able to learn, from examining the reports of the Pyschopathic Institute, both of these lads were normal boys of normal intelligence. Their social balance was overthrown in the one instance by self-indulgence made possible because of wealth, and in the other instance by hardship resulting from the handicaps of poverty and ignorance.

We dislike to admit that our boys are retrograding, but figures are loud speakers. The report of Joseph L. Moss, Chief Probation Officer of the Juvenile Court of Cook County, Ill., for the fiscal year ending December 1, 1924, shows an increase of forty-five per cent in delinquency among boys over the preceding year.

We are living in an age when obedience to authority is a thing of the past. On the other hand, we are confronted with the fact that the grown-ups of today maintain an unhealthy attitude toward the requirements of youth, and probation will never be an unqualified success until the adult is aroused to a full sense of his share in the causes of juvenile delinquency, and particularly must this be emphasized in the case of parents, where the burden should be placed and where it fundamentally belongs.

If every Catholic man could be induced to ally himself with some organized boy movement like the Big Brothers, and would contribute even a small part of his leisure to the service of the boys, who go to make up the flotsam and jetsam of our great cities, the statistics on juvenile delinquency would be materially reduced. American life has changed in the past century so that instead of healthy children, reared with plenty of space in which to grow and play, our young are surfeited with modern conveniences.

It is to off-set the weakening effect of modern influences on character-making that Catholic lay cooperation is imperative, for social service is the common work of all; it is but the channel through which we bring men to a knowledge and love of the Faith which inspires us, which is dearer to us than life itself. Without that Faith it lacks meaning. With it mountains can be moved.

A STUDY OF THE RESULTS OF ADULT PROBATION.

FREDERICK A. MORAN, *Secretary, New York State Probation Commission, Albany, N. Y.*

Thoughtful students of human society have during the past seven years been struck by the development during the post war period of a new pessimism. The men and women who through their writing are shaping our thoughts and ideals tell us that society is spiritually bankrupt, and that Western civilization is in the grip of a sordid materialism. Our present day self appointed prophets, the supposedly inspired predicators of the future, are prophets of doom. From their ivory towers the biologist, the psychologist, the politician, the economist, the historian, the executive and the moralist utter their pronouncements, and fundamentally they are all the same; namely, that Western civilization is doomed.

Mr. Glenn Frank, formerly editor of *The Century Magazine* and now President of Wisconsin University, has well stated during the past four years in the pages of *The Century Magazine,* the fears of these various leaders. He tells us that the biologist fears that the best families are having the smallest families, and the worst families are having the largest families, and if this procedure goes on the race sooner or later faces biologic bankruptcy. The psychologist fears that the crowd processes of thinking are shoving to the wall the freedom loving and creative minded individual that society has depended upon for intellectual and social advance. Individuals interested in the workings of the democratic form of government express the fear that democracy is not delivering the goods, while the economist is afraid that a civilization that rests upon machine production and quantity output kills the souls of the people who accept it. The historian fears that the lives of nations and civilizations move in cycles, and he has drawn neat charts of

the cycle of Western civilization showing that we are drawing toward the end of a great adventure. Then there is what Glenn Frank terms the administrative fear, the fear that civilization has become so big and so complex that the management of the modern world has outstriped the existing administrative capacity of the race. And our moralists, at least the most vocal of them, fear that the present generation has renounced allegiance to all wholesome standards of thought and conduct and is quite definitely morally adrift without rudder or compass.

Now all this may seem a far cry from the subject assigned to me,—"Adult Probation," but unfortunately, social work, more particularly that division of social work which has to do with the rehabilitation of offenders against society through probation, has its full share of gloomy prophets who are telling us that there is need of a rebirth of the retributive idea of punishment. These prophets of despair in the correctional field base their assertions regarding the renaissance of the retributive idea of punishment upon the frequency of crime waves (seemingly forgetting that we have had these so-called crime waves every decade); the attitude of the public toward perpetrators of crimes of violence; the efforts of business organizations to increase the penalties meted out to offenders who commit crimes against the person or property; the widely heralded statements of representative men in public life that the situation in regard to crime in this country is a national disgrace. To prove their statements they quote figures that contrast the number of murders in England with lawless America until we are apt to be thoroughly convinced that unless decisive action is taken we will all be murdered in our beds. Wide publicity is given to addresses in which pleas are made for the revival of such a grotesque anachronism as the whipping post for wife beaters and for sex offenders, and of prisons that have not the ordinary decencies of life. But what is of more fundamental importance to the social workers of the courts is the expressed fear that the newer and more humane methods of treating offenders, probation and parole, have in a measure been responsible for the breakdown of criminal jurisprudence and that the contributions made during the past twenty-five years by social workers, psychologists and psychiatrists to an understanding of human behavior are to be cast aside and that society will return to the dark and bloody period in which it demanded an eye for an eye and a tooth for a tooth.

America has experimented with various correctional systems. It has tried the so-called Pennsylvania system in which law breakers were placed in solitary confinement as a means of reforming them, without thought of the mental and physical effect of isolation upon prisoners; the Auburn idea, in which the prisoners were isolated at night but worked in common shops during the day and where absolute silence was the rule; and the Elmira system which in some forms is the system in operation in most of the correctional institutions today. Under this system efforts were and are made through labor, education and religion to fit offenders for their return to society. Neither sentiment nor the desire to coddle law breakers was responsible for the development of the idea of probation. It was but the tardy recognition that many offenders could be made law abiding citizens without having to undergo a period of incarceration in a prison or reformatory. Contrary to the expressed fears of social workers and the public in general, practical experience has proven that the theory of probation is a sound one and that probation has a definite place in any well organized and humane correctional system. It is an essential part of any fully equipped children's, domestic relations or criminal court.

Probation is distinctly an American institution. To trace its origin we have only to go back to the last quarter of the nineteenth century. A Catholic priest of Boston, Massachusetts, Father Cook by name, trying to save a soul entrusted to his care, appealed to a judge about to impose sentence upon a prisoner, to give the convicted offender another chance so that he might have the opportunity to see what he could do with the man. The judge consented and placed the offender under the supervision of his parish priest. This was the beginning of probation.

But the use of probation as a method of treating offenders is actually a development of the present century, for until 1900 in only three states, Massachusetts, Missouri and Rhode Island, had it been given legal standing. Today thirty-five of the forty-eight states of the Union have laws upon their statute books relating to adult probation. Probation for adults has won a measure of recognition in the majority of the states, but the limitations placed upon its use are indicative of the fact that it has yet to win general acceptance. In only one state, namely, Massachusetts, is its use unqualified. In all others it is limited as to territory or to the seriousness of the offense.

It is in the few states where little or no limitation is placed upon its use that probation for adults has passed beyond the experimental stage and is an accepted method of treating delinquents. The results have more than justified the faith of those responsible for the enactment of liberal probation laws.

Before discussing the use of adult probation by the courts of the State of New York, may I remind you of the fact that the number of offenders who appear before the higher courts charged with serious offenses against the person or property and who are convicted and actually sentenced to state prisons, is relatively small. The greatest number of commitments during the past twenty years occurred in 1915 when 121,110 were made, but only 2,094 or 1.7 per cent were actually sentenced to state prisons. In no one year during this twenty year period has more than two per cent of the total number of commitments made to correctional institutions been to state prisons or reformatories, while ninety-eight per cent were made to city or county jails, and only five per cent made to city or county jails were for longer periods than thirty days. If the theory is accepted that the underlying principle of punishment is not only the protection of society but the reformation of the offender, it can be readily appreciated that commitments to jails or penitentiaries for short terms neither protect society nor are they likely to check the beginning of criminal careers.

The first probation law in New York was enacted in 1901. The act provided for the appointment of probation officers by courts having original jurisdiction of criminal actions *in all cites* of the state and outlined briefly the duties of probation officers. The act applied only to persons over sixteen years of age. During the next four years the provisions of the law were amended several times. The principal changes made were that the probation law theretofore applicable only to cities was made applicable to all parts of the state, the limitation of the application of the law to persons over sixteen years of age was stricken out making the law applicable to children as well as adults.

Since 1905 additional amendments relating to probation and its administration have been made. The present general probation law confers upon the courts power to exercise unrestricted discretion in placing adult offenders on probation, except in cases of treason, murder, or a fourth or subsequent conviction of felony. The courts have power to suspend sentence before imposing pro-

bation. This is the general practice. Or if the court decides that added severity is necessary, the judge may impose sentence and suspend its execution. If the offender fails to respond to probation treatment the court has power to revoke the suspension of sentence or suspension of the execution of judgment, and to impose any punishment which might have been imposed when convicted.

Prior to the creation of the State Probation Commission in 1907, there were no statistics available as to the extent of the use of probation. In that year the probation system was reported as used in sixteen cities, one village and eleven county courts. The growth of the system during the next seventeen years has led to its use in fifty-four of the fifty-nine cities of the state and in sixty of the sixty-two county courts besides in the supreme courts in a number of counties.

The first appropriation for a publicly salaried probation officer was made in 1904. In 1907 the number of publicly salaried probation officers was thirty-five. In 1924 this number had increased to 275. Not until 1908 was it permissible for counties to make appropriations for probation service, and in that year there were eight publicly salaried county probation officers appointed. In 1924, forty-eight of the sixty-two counties had provisions for salaries of probation officers who serve not only in the county and supreme courts, but in the courts of third class cities and in the justices' courts as well.

Each year since the first probation law was enacted, the courts have released an increasing number of adult offenders on probation for misdemeanors or lesser offenses, while only 1,459 or 8.7 bation officers for offenses ranging from disorderly conduct to grand larceny—but 15,310 or 91.3 per cent were placed on probation of misdemeanors or lesser offenses, while only 1,459 or 8.7 per cent of those placed on probation had been convicted of felonies.

The periods of probation supervision varied from two years or less in cases of minor offenders to five years or less for persons placed on probation for felonies. The classification as to whether persons completing probation were improved or unimproved depends upon the individual judgment of the probation officer. The State Probation Commission whose function it is to supervise the work of all probation officers requests officers to classify their cases as "discharged with improvement" only when they believe

that probationers are definitely improved as to character and conditions. While this method is open to criticism no better method has yet been devised to measure the conduct of probationers. During the past year 15,887 finished probation. Of this number 12,005 or 75.6 per cent were discharged as "improved," while 1,184 or 7.4 per cent were discharged as "unimproved;" 1,428 or 9 per cent were rearrested and committed, and 1,270 probationers or 8 per cent either absconded or were lost from oversight.

Probation officers in New York State are required under the law to make a preliminary investigation of the antecedents, character and circumstances of persons accused of crime whenever so directed by the court, and to file a written report to aid the court in the disposition of the cases after conviction and before sentence. When offenders are placed on probation, the probation officer must give to each probationer a written statement of the period and conditions of probation. It is his duty to advise and assist the probationer in finding employment and straightening out his troubles. The probation officer must require regular personal reports from the probationer generally once a week, and visit him at his home as often as possible. The probation officer must keep full records of cases and accounts of money collected and disbursed, report on each case once a month to the court and send a general monthly report to the State Probation Commission.

While 16,769 adults were placed on probation during the year probation officers made 23,758 social or preliminary investigations and in the performance of their duties made 111,112 home and other visits, and collected directly from probationers $2,303,398.49 for family support; $58,669.25 for fines paid in installments, and $195,551.84 for restitution, a total of $2,557,619.58. In addition they supervised the payment of $997,759.98 direct to beneficiaries for family support.

The figures for the year 1924 are used because it represents not an unusual but an average year. If anyone is interested in a statistical study of the use and results of probation for children and adults covering a period of fourteen years, copies of such a study may be obtained by writing to the State Probation Commission, Albany, N. Y.

To be more specific, let me cite for you the experience of two courts, one dealing wholly with misdemeanors, the other primarily with individuals charged with or convicted of serious offenses.

The use of probation in these two courts is a fair example of the workings of adult probation under reasonably favorable conditions.

The City Court of Buffalo was established January, 1910. It has jurisdiction of misdemeanors and the minor offenses including non-support, disorderly conduct, public intoxication and violation of ordinances in an industrial city of about 500,000 people containing a large mixed foreign element. The law under which the court was organized provided for an effective probation service. It may be of interest to social workers to know that the problems disclosed by the probation officers serving this court resulted in the legal establishment of the first domestic relations or family court in America.

For fourteen years, January 1, 1910, to December 31, 1923, there were 266,987 persons convicted and the number placed on probation during this period was 30,975 or 11.6 per cent, but these thirty odd thousand cases were selected from 47,369 cases in which preliminary or social investigations were made by the probation officers attached to the court. The offenses for which persons were placed on probation were petit larceny, assault third degree, non-support, public intoxication, disorderly conduct and violation of city ordinances.

During the fourteen years, 1910 to 1923 inclusive, the probation department collected $2,492,361.45. Of this amount $2,137,-326.77 was for family support; $208,839.06 was collected from probationers for fines paid in small installments and $146,195.62 was paid by probationers for restitution or reparation.

The number and percentage of successful cases reported by the chief probation officer for this fourteen year period was 22,311 or 76.6 per cent, and of the total number discharged from probation (29,140) only 2,894 or 9.9 per cent were rearrested and committed.

The results and statistics of adult probation in Erie County are used chiefly because it is possible to show not only the actual number of convictions but the unusually high percentage of cases placed on probation, and to indicate that when adequate provision has been made for probation service and a sufficient number of properly qualified probation officers are employed probation may be successfully utilized as a method of treating offenders convicted of serious offenses.

The county probation office in Erie County was organized on

April 1, 1909. It has dealt almost exclusively with felony cases in a county of over half a million persons. In this county is situated a large industrial city. During a twelve year period, 6,021 convictions, either for felonies or misdemeanors, were recorded in Erie County. In these 6,021 cases, 5,269 preliminary investigations were made by probation officers and written reports filed; 3,465 cases or over 57 per cent of all convictions were placed on probation.

The crimes for which probation was imposed were grand larceny, 494; abandonment, 447; other felonies, 382; burglary, 381; criminally receiving stolen property, 219; assault 1st and 2nd degrees, 185; forgery, 48; robbery, 34; manslaughter, six. The periods of probation extended from one year to several years. Through the probation department of the Erie County Court during this twelve year period $405,233.30 was collected. Of this amount $187,557.10 was collected and turned over to families in abandonment cases; $99,302.91 was paid by probationers in restitution and reparation; $21,180.78 was collected by probation officers from probationers for fines paid in installments and an additional $97,192.41 was paid direct to the beneficiaries under the supervision of the probation officers for the support of families. Seventy-three per cent of the total number of persons released from probation were discharged with improvement and made self-sustaining citizens, while only 9.4 per cent were returned to court for violation of probation.

Probation is not a cure-all for crime nor even a treatment to be applied once in every case. It is a valuable institution but it cannot be used in all cases, even of juvenile offenders, as a proper substitute for commitment. To fail to place offenders under vigorous corrective discipline when such course is clearly indicated by the circumstances of the offense and previous record and character and present disposition of the offender is an evil only less serious than to imprison the offender when the circumstances would justify his release upon probation. Probation is no panacea for crime. There is little doubt that from time to time offenders are released on probation who should not be, but no group has emphasized the need for carefully selecting the offenders who are to benefit by the system through careful and thorough preliminary social investigations before sentence, more than the probation officers and others interested in the sane development of the probation system. But

official statistics do not show that judges have either used probation indiscriminately or have placed on probation in any one year an unusually large number of persons convicted of serious offenses. Sentimental leniency and haphazard inefficiency in the treatment of criminals and delinquents are fraught with grave social consequences. The facts, however, indicate that judges in New York State thoroughly realize their responsibility to the community and to offenders, and have carefully selected those whom they placed on probation. The prophets of doom in the correctional field, in so far as probation is concerned have, I think, based their conclusions upon their fears rather than upon readily available facts.

DISCUSSION.

Louis F. S. Cook, *Secretary, Big Brother Movement, Pittsburgh Chapter, Knights of Columbus, Pittsburgh, Pa.:* Those who are interested and active in the delinquency problem, particularly juvenile delinquency, seek to find ways and means of solving many of the problems.

Delinquency among adults or minors is on the increase. Probation has been a success with some, with others it has been a complete failure. However, because of the failure with certain cases, it would be folly for one to say that the probation system is not good and should not be encouraged. No two individuals in the entire world are alike and no two delinquents can be handled in the same manner. Hence no set rule can be laid down. We must work on general terms and principles, trusting to personality, individuality and practical experience.

Much that we hear at gatherings of this nature can be classed as statistical, theoretical or historical; many ideas and ideals are expressed, some of them utopian and others practical. Many of the examples quoted are exceptional ones which cannot be taken as general or used in handling all cases. We should turn our thoughts to the causes of delinquency, the prevention of delinquency and the solution.

Some of the causes of delinquency are lack of proper home training; lack of adult leadership and supervision; lack of playgrounds, gymnasium and recreational opportunities; motion pictures, newspapers and magazines portraying crime; inadequate educational and employment laws; lack of sufficient cooperation between constructive forces; and too much sentimentality guiding the minds and actions of those dealing with delinquents.

Through proper home training many cases can be kept from the courts. There is not enough companionship between father and son, or mother and daughter. Many children are frightened with threats of various forms of punishment instead of being instructed in a kind and gentle manner. Too many homes are simply places for sleeping and eating, whereas they should be places of wise counsel, good-will, affection, amusement and recreation. Probation officers and welfare workers can do much to encourage a better

understanding between children and parents through their visits to the home and our clergy can be of tremendous assistance by their frequent contact with their parishioners, visiting them and preaching on home life.

With the greater number of foreign born, it is simply a question of both parents and children being unaccustomed to American habits and mannerisms. The Church needs to become more active in its Americanization program; classes in English should be taught in the evening in our parochial schools, followed by instructions on the fundamentals of American citizenship, and the adults urged to attend.

There is a dearth of adult leadership and supervision over young boys and girls, and this fact is particularly true in the Catholic Church. While the scout movement, brigades and various boys' organizations have been approved by many of the clergymen and endorsed by the bishops, very little is being accomplished and few of our laymen have entered the field. Fortunately, the Knights of Columbus, through the Supreme Council, is working out a very elaborate, yet practical, plan for caring for boys and are at present training a corps of laymen in Boyology at three of the leading Catholic universities in this country. It will be some time, however, until these men, sufficiently trained in boy leadership, will have covered the thickly populated sections of the country and established the work. In the meantime, an urgent appeal could be made to all parishes and all Knights of Columbus Councils or Catholic organizations to permit their halls to be used for the recreation and training of boys.

For the mentally retarded or backward children the laws of many states make no provision, and a boy or girl who cannot learn is forced to attend the regular classes until his sixteenth year. This frequently causes truancy and from truancy other delinquencies follow. For children of this type, trade schools and industrial classes should be organized.

Finally, we have the various types of probation or parole officers. Some hold their position through politics and not because of experience or ability. Others are actuated by sentiment and if a boy or girl sheds tears, whether they have been arrested once or fifty times, the spirit and heart of the officer are moved and the delinquent goes out again to spread more destruction. It is fool-hardy to parole delinquents repeatedly. The fact that he is brought before the court on numerous occasions, generally for the same offense, is proof sufficient that that person is retarded and needs institutional care. The recommendations of the mental clinics and psychiatrists in such cases should be more closely adhered to.

Realizing that the Catholics of Pittsburgh were supplying far too many delinquents and with the statistics from the Juvenile and Morals Courts staring us in the face, we in Pittsburgh became conscience stricken and the officers of the Pittsburgh Chapter of the Knights of Columbus organized a Big Brother movement. Meetings were held at which men in public life who knew conditions spoke. An appeal for Big Brothers was made, and more than three hundred volunteered their services. An office was rented and a secretary placed in charge. Records are kept in a systematic manner and a strict follow-up on all cases is made. The average number of cases handled per month is thirty-five. An employment bureau is now being conducted and despite the fact that the employment situation is rather tense in

and around Pittsburgh, we have been successful in placing a considerable number of boys and young men.

We have been told that the number of our boys appearing before the Morals Court has already been reduced and the statistics for the past six months prove it. If this new activity will be an example to the Knights of Columbus or Catholic men of any other city and they will organize and persevere, then these few remarks have not been in vain.

COMMITTEE ON DELINQUENCY.

Second Meeting.

Saturday, September 12, 9:00 A. M.

Chairman, Miss Leslie M. Foy, *State Department of Welfare, Harrisburg, Pa.*

GIRL SCOUT ACTIVITIES.

Miss Alice Conway, *Catholic Consultant, Girl Scouts, Inc., New York City.*

A hasty glance at the field of social work leads to the conviction that organization in preventive social activity today is most intensive. We look to the young Catholic women to take their place in this sphere of action. They should endeavor to develop initiative and leadership in themselves and their younger sisters. The absence of these qualities begets diffidence, hesitation and failure where there should be confidence, enthusiasm, action and success. Coming in contact with existing organizations in the secular field they must know how to turn these forces to the advantage of the children of the Church.

Need we wonder that His Holiness Pius XI. has bestowed his blessing and approval on those who give themselves to the task of aiding the Girl Scout movement? He has consecrated his pontificate to the special care of Catholic youth. His broad vision and personal experience in working with Catholic girls at Milan have induced him to foster a project designed to strengthen the influence of the Church in activities which have become a part of the everyday life of our young women. In seeking recreation and social development under the auspices of the Church, the Girl Scout is given the opportunity to cultivate the necessary qualities of en-

lightened leadership. She is trained to exercise zeal with forbearance, energy with self-restraint, action with courtesy and discretion.

If we were all thoroughly conversant with the activities of the Girl Scouts there is no doubt that the program would be placed in every school, institution and academy. None of us would knowingly deprive our girls of being part of an organization where they learn the joy of working and playing together, where they carry on the ideal of cheerful service and unselfish thought for others.

The ideal of the Girl Scout is expressed in her promise

> "On My Honor, I Will Try:
> To do my duty to God and my Country;
> To help other people at all times;
> To obey the Scout Laws."

The spirit of her activities, which permeates the program is one of honor, loyalty, usefulness, friendliness, courtesy, kindness, obedience, cheerfulness, thrift and cleanliness. These are the laws of the Girl Scout, and she promises to live up to them before joining the organization.

The Girl Scout brings enthusiasm and joy into homemaking. She learns to cook, to sew, to care for her younger brothers and sisters and to undertake many other activities which centre about the home. Her achievements in this field of endeavor are honored and recognized as worthy of the girl's best effort. The Girl Scout makes a conscious and a conscientious effort to live up to the simple rules of right living. She enjoys wholesome games and outdoor activities. On her hikes with a trained leader she observes the birds, the trees and the flowers, and learns to protect them.

The program embraces community activities. Our Catholic women are of a necessity interesting themselves in civic improvements, especially those which affect the home. The Girl Scout is directed early to try to acquaint herself with the facilities and needs of the community in which she lives. She learns how to make use of parliamentary usage in conducting her meetings and so becomes, while still very young, familiar with this necessary procedure. These activities are not essentially novel but they are interesting to girls because of the novel method with which they are presented in the Girl Scout program.

A Scout troop is made up of a group of girls in a given com-

munity who have congenial interests. They form a self governing club, disciplined by the Scout Promise and Laws.

They select some activity and struggle away until sufficient skill has been acquired to earn a merit badge. It is much more fun to work for these badges if you know that all the other girls in the troop are doing the same thing.

The problem of leadership is most essential. Hundreds of our Catholic girls are waiting to become Scouts, but there are no leaders. Young women, twenty-one or more, who are willing to take a course in Scout leadership, are eligible as Captains. There is no greater service than to devote a few hours a week to our young girls and thereby help them to form a liking for sane, wholesome recreation.

Our Catholic colleges have been most helpful in this regard. For the past two or three years a Girl Scout training course has been placed in their curricula for Juniors and Seniors. The following colleges have given such courses:

Fordham School of Sociology, New York; New Rochelle College, New York; Mount St. Vincent, New York; St. Elizabeth's College, New Jersey; St. Mary's College, New Jersey; St. Joseph's College, Brooklyn, N. Y.; Manhattanville, New York; Marymount, New York; Trinity College, Washington, D. C.; Notre Dame College, Baltimore, Md.; Rosary College, Chicago, Ill.; St. Catherine's College, Minn.; St. Scholastica's College, Duluth, Minn.; Mary Manse, Toledo, Ohio; College of the Immaculate Heart, Hollywood, Cal.

Briefer courses in leadership are given at Girl Scout Headquarters in any community where there is sufficient demand.

There is a place for many of us in helping with the Girl Scouts. When a Council is being organized in your community, the local organization of Catholic women could take an active interest in its formation and see that really representative Catholics are appointed to the Council. Next, the program may be presented to the Sisters and the clergy. It is very important that their interest be assured before starting the troop. An adequate meeting place is of course necessary and the local chapter could help in securing a suitable place. Most of all, we look to the young women for our leaders. It should be possible for every Catholic school, institution and academy to have its organization of Girl Scouts. The program has a sound value in developing character and helping our girls

to a wiser use of their leisure time, in forming habits of health and mind that will be of permanent value.

DIRECTED LEISURE TIME ACTIVITIES.

Reverend M. B. Schiltz, *Director of Catholic Charities, Des Moines, Iowa.*

There are two outstanding reasons why the Catholic Church should encourage and foster directed leisure time activities: To provide something wholesome and constructive for the leisure hours of the boy or girl, and to replace the pagan commercialized amusement of the day. For whatever may have been the status of directed leisure time activities in welfare work several decades ago, its necessity in modern welfare work is being recognized more and more. Human nature has not changed but the environments in which we live have changed, and we must try to combat the disintegrating forces of today by suitable counter measures.

The average child today has more leisure time than the average child had twenty-five years ago. Various causes economic and social are responsible for this. Besides this the school and the home are not exercising the influence over children they formerly did. The classrooms in our cities are crowded and teachers often do not associate with any one child sufficiently to get an intimate insight into his character or to correct the deficiencies of character after they are detected. Even with an ideal school system, however, the child spends only a small portion of its time in the class room. *The Catholic Standard and Times* pointed out recently that out of 180,000 hours between birth and the age of legal maturity the child spends an average of only about 7,000 hours in school.

The second reason I have mentioned why we should foster directed leisure time activities is to replace the pagan commercialized amusements of the day. Our present age is frequently called the jazz age, and it merits the name. Pope Benedict XV a few years ago called the unbridled craze for pleasure one of the plagues of the times. "When youth is maddened by pleasure," said Pope Benedict, "all sense of restraint is lost. What has been gained in many years of self-discipline is torn down and wrecked in a moment. Like a tornado this lust tears with terriffic force into a promising young life and shatters with a swift stroke the ideals

of a lifetime. Pleasure has become an object of commercialism, and all the tremendous forces of commercialism are playing upon the heart and mind of youth." According to a recent newspaper report, Lieut. Mina C. Van Winkle of the Washington Police Force, President of the International Association of Police Women, said: "The young girls of today have liberty such as young girls have never before enjoyed. Visit a roof garden or cabaret," she continues. "There you will see boys and girls dancing and drinking. By the time the dance is over many of the girls as well as the boys have taken more than they should. Then you will see them in their automobiles, driving out into the country where there will be no interruption to anything they may do. Hundreds of cars may be seen every night carrying boys and girls into Maryland and Virginia after dances in Washington. At the other side of the country," she continued, "just to show that conditions are not local—the city of San Diego stationed an officer at the Mexican border to turn back minors headed late at night for Tia Juana. In one year he stopped and turned back 4,000 boys and girls all under age."

You are all familiar with conditions. Every city might tell a similar story. I do not wish, however, to intimate that the greater portion of the younger generation of today is bad. Any number of our boys and girls live normal lives and are never cited in our papers or in reports from juvenile court records. Nevertheless, the fact remains that there is an alarming increase in delinquency and that the amusements and diversions sponsored by commercialized agencies and played up by the secular press are becoming more and more pagan.

Since, then, as we have seen, the youth of today have considerable leisure time and since the commercialized pleasures of the day are plainly a source of ruin to thousands, the Church must seek to protect its boys and girls by providing and fostering sane, wholesome character-forming leisure time activities. This does not imply a new departure in church activities, it simply means a return to its age old policy.

The first of the group of leisure time activities that I would recommend to counteract the pagan atmosphere of the day and to provide wholesome recreation are various games of a competitive nature, such as baseball, kitten ball, football, basketball, tennis and various other outdoor and indoor activities. These competitive

games enjoy a certain advantage over the other leisure time activities. They interest the boy and girl more readily. A love for these games once implanted in the heart of the boy or girl will assure a wholesome hobby. A victory or defeat in these games does not dull the interest but merely intensifies it as is clearly shown by the continued popularity of outdoor games.

A second group of leisure time activities well fitted to train character and develop health and crowd out commercialized activities are the Boy and Girl Scouts, the Boys Brigade, the Columbian Squires and similar organizations. These organizations have definite rules, definite methods of procedure, definite aims and suitable programs for the attainment of these aims. It is impossible in a paper of this length to show forth the merits of each of these organizations. I will briefly refer to the Girl Scouts, which in Des Moines have grown from one to ten troops since the National Conference of Catholic Charities was held there last year, and this will indicate the desirability of other similar activities.

A third group of directed leisure time activities I would recommend are the various social activities such as parties and dances, sponsored by sodalities and other Catholic organizations. This affords the members an opportunity to enjoy a pleasant evening of social life amidst ideal surroundings. The St. Ambrose Cathedral Parish of Des Moines organized in February, 1923, a sodality known as the Immaculata Club. Besides its spiritual aims it gives its members an opportunity to become better acquainted and to enjoy social life under proper environments. Owing to the fact that only about one out of every fourteen people in Des Moines is a Catholic we have had and still have a very large number of mixed marriages. I have been told that since the Immaculata Club has been formed and its social activities developed there has been some forty girls of the Immaculata Club married, and each marriage has been a Catholic marriage.

My intention is to encourage directed leisure time activities, and not merely to plead for purely recreational facilities. Recreational facilities are a great need. "An idle mind," says an oft repeated proverb, "is the devil's workshop," and many have entered on a life of sin because they had nothing wholesome to occupy their free time. But mere play in itself may frequently contribute to the formation of bad characteristics. It may be the cause of bringing on or accentuating a fiery temper, profanity, dominating traits over

others, unfairness, selfishness or grouchiness. If we, by mingling with the boys and girls during their leisure moments and during their games, on occasions when their patience is sorely tried, by our personal example or by the mere fact of our presence can prevail upon them to control their temper, to avoid vulgar language, to play fair and square, to take defeat manly, to appreciate clean sports and to learn to love the great out of doors, we are aiding in the development of habits that are going to stand them in good stead as they go through life. The boy or girl may have been told these things in class, in the home and in church, but mere telling and even mere knowledge does not form a habit.

Character formation is a long continued process. Every act we perform is a little link in the long chain of acts that forms good or bad habits and as such makes or mars character. Hence it is easily seen why it is important that the leisure moments of our boys and girls be turned to good advantage rather than permitted to undo the work of the school, the home and the Church. It also shows that not any form of supervision is sufficient to achieve the desired end but that it must be the right kind of encouragement and supervision. It is impossible to teach boys or girls to be square, to control their temper, to refrain from taking unfair advantage, to live up to their word, to be patriotic, to love trees and flowers and the great outdoors if the one who acts as a guide to the boys or girls does not actually live up to his or her own doctrine. This clearly shows that the right kind of supervision is the need of the hour. It also emphasizes the need of securing the finest type of our Catholic young men or women to act as leaders in our boy and girl activities. These activities are worthy of our best efforts.

COMMITTEE ON CHILDREN.

First Meeting.

Friday, September 11, 11:00 A. M.

Chairman, Reverend M. F. McEvoy, Ph.D., *Director, Catholic Social Welfare Bureau, Milwaukee, Wis.*

INSTITUTION INTAKE.

Analysis of Records to Determine Reasons for Admission and for Refusal of Admission.

Miss Alice E. Padgett, *Bureau of Catholic Charities, Washington, D. C.*

The Children's Department of our Bureau consists of two main divisions. First, the placement of children in foster homes; second, investigations of institutional intake and discharge.

In Washington, there are three Catholic child-caring homes. One of these is controlled by a religious community and does its own case work. The remaining two have agreed to accept the investigations of our Bureau.

At first it might appear that we are doing insufficient family work. For if we take the family, that is the home, as the backbone of society, as that group which moulds the mind and character of the child, then are we not violating this fundamental right of the child to home life, if too easily and without serious cause we deprive him of such a stabilizing influence? I believe there are three obstacles in the way of maintaining the home life of those children referred to us for care. First, the influence of interested individuals; secondly, the goodness of the Sisters in charge of the institutions who are too ready to receive the child; and thirdly, the threats of parent or guardian to place the child in a non-Catholic institution. These are extenuating circumstances over which we have not full control and difficulties which must be encountered in making a beginning in this field of the work.

There are no court commitments to private agencies or institutions in Washington. The Board of Children's Guardians is the

public agency receiving all children's commitments. The Catholic Children's Bureau has the initial power therefore, to act as a clearing house for those institutions with which it is in constant contact. All cases of intake and discharge are referred to the Bureau by the two institutions immediately upon application, and it is hoped that in this way within a comparatively short time there will be a complete understanding of each child within these institutions.

Investigations are usually made only upon the direct application by parent or guardian for admission or discharge of the child. Exceptions have been made in cases of physical disability and mental defectiveness, which have been directly referred for investigation by the Superior or social worker who in studying the children in the institution, has found that they needed special care. Children who are approaching the age limit of the institutions are likewise directly referred by the Superiors, in order that a satisfactory plan may be made for their future.

The Bureau endeavors to see that all placements be made for a temporary period only, that is, until the home is rehabilitated. If there is no possible hope of rehabilitation, or such rehabilitation will cover a long period, during which time the children are in need of legal guardianship, they are frequently referred to the public agency for commitment. The Sisters, oftentimes, are not convinced of the necessity of legal guardianship in such cases and are prone to argue, "Why disturb the children? They are doing so well. Don't look ahead for trouble." Perhaps they are sometimes right, but we feel that we must look ahead. For very often parents who are in the habit of disappearing after their children are placed in institutions, reappear to claim their children when they have reached the working age. Then again, where the parent is not interested, does not know how to exercise or has lost his parental authority, the child needs protection from himself, and such protection is not possible without legal guardianship. If action is delayed until the child passes beyond the jurisdiction of the Juvenile Court the matter becomes increasingly difficult.

There were during the past year, seventy applications to the two institutions in question. Some of these were referred by the Family Department of the Bureau and institutional placement recommended, first, because of the regular living and disciplinary training which an institution unconsciously affords; secondly, on account of the insistence of the parents or guardians for placement

in institutions, and thirdly, in some cases where boarding home placement would have been preferable but could not be made.

Public opinion here is not yet wholly convinced of the efficacy of the foster home or of the fact that its merits for certain cases warrant the additional expense. As a result of this attitude an impossible load is placed upon the institution whose capacity is not permitted diminution, thus never lightening the burdens of the painstaking patient Sisters.

I might say in passing, however, that our Bureau has at present between forty-five and fifty children under foster home care, so that some steps are being taken in that direction.

Of the forty applications referred directly by the institution, twenty were granted admission and twenty were refused admission. The average age of the applicant was between six and twelve years. Usually one of the parents made application. If it were the father, the ordinary statement would be that his wife was ill or had died recently and there was no one to look after the children who were running wild. If it were the mother, it would usually be because she had been deprived of the family wage-earner through death or more frequently desertion and felt there was no other recourse but to place her children and go to work.

These people are often sincere in their request, fearful of the thought of the separation from their children, mindful of their own failures but convinced that they can no longer keep together this home where for months, which to them have seemed like years, they have labored seemingly in vain.

The home should not be broken up for reasons of poverty alone but only for urgent and compelling reasons. The sufferings of children often begin when they enter upon a period of foster care. Moreover, it cannot be assumed that conditions will right themselves after the removal of the children from the home, and it must be remembered that it is increasingly difficult for the child, the longer he remains in the institution to adjust himself following the inevitable routine of the institution to the emergencies which naturally arise in the informal life of his home.

When a child is granted admission to the two institutions under consideration, the parent or guardian applying is made to understand that the maximum period of time for which the child is permitted to remain in the institution is one school year, and that during this time every possible effort must be made to re-adjust home

conditions in order that the child may be returned. In cases where payments are possible, they are insisted upon, and parents failing to pay are charged with non-support. It has not always been possible, however, to follow our better judgment in granting admission but it has been necessary many times to compromise with the client in the hope of an ultimate, happier solution.

There have been several instances, I am sorry to say, where the children have been placed when a mother's pension would have held the home together. But the mothers, widows, could not be persuaded to accept charity pensions, preferring to pay what they could towards the support of their children and maintain some feeling of independence. In every case but one the earning capacity of the mother did not permit her to pay a nominal sum for the board of her children and at the same time save something towards the re-establishment of her home. We did not feel, however, that a defiant attitude towards the pension idea would give it a working chance, and submitted to the placement of the children rather than refuse absolutely to consider any other plan.

Among the twenty cases which were refused admission, there were some which were given institutional care for a temporary period. In these cases the parent was able to pay the tuition of a good boarding school and such a school was selected.

Physical examination in a number of cases showed tubercular tendencies and other weaknesses which necessitated good country home care within reach of a physician or clinic.

There were of course the usual number of women applying to place their children whose troubles were fairly well settled as soon as their husbands, through the courts, were made to support them.

In conclusion, I believe that although we may not have reduced the quota of the institutions, through investigations, physical and mental examinations, we have changed to a great extent the type of child entering.

Everyone recognizes the need for institutions, but likewise do we recognize the need for better preliminary investigations, more rapid change of population, more individual work with the children in the institutions and more intensive family case work with the families of those children receiving institutional care.

Miss Aileen M. Blong, *Supervisor, Child Placing Department, Bureau of Catholic Charities, St. Paul, Minn.*

The Bureau of Catholic Charities and the Catholic Central Bureau are responsible for the intake of the four child caring institutions of the St. Paul Diocese. These institutions are, The St. Paul Orphanage for Girls, the Minneapolis Orphange for Boys, St. Joseph's Orphanage, which takes care of girls and boys, and the Catholic Infant Home. Applications from Hennapin County are handled by the Catholic Central Bureau of Minneapolis. This agency admits to the four institutions named and reports admissions to the Bureau of Catholic Charities. Admissions from all other counties in the diocese and from such counties outside the diocese as do not have child caring facilities, are made through the Bureau of Catholic Charities.

From July 1, 1924, to July 1, 1925, the Child Placement Department of the Bureau of Catholic Charities had 301 applications, involving 455 children. Statistical information kept in monthly reports did not give the ages of these children. The institutions named provide for children from early infancy; the maximum age is sixteen. The Bureau endeavors to provide care outside of these institutions for children beyond fourteen.

Application was made by the Children's Bureau of the State Board of Control in twenty cases; by County Child Welfare Boards in seventy-three cases; by Juvenile Courts in twelve cases; by pastor or other priest in thirty-seven cases; by United Charities in fourteen cases; by Mother's Aid in three cases; by Catholic Women's Leagues in five cases; by the Children's Protective Society in two cases; by hospitals in ten cases; by physicians in four cases; by schools in nine cases; by policewomen in five cases; by the Department of Hygiene in seven cases; by Baby Welfare Association in three cases; by the Service and Relief Department of the Bureau in seventeen cases, and by the Correctional Department of the Bureau in three cases. In the remaining seventy-seven cases application was made by parent, relative or guardian.

The relatively small number coming from the Juvenile Courts may be explained by the fact that the petitioner is listed as the source, rather than the court. The United Charities of St. Paul maintain their own boarding system for temporary cases, hence

comparatively few applications have come from this organization.

The following reasons were given: In twenty-six cases the mother was dead; in twenty-four cases the mother was ill; in seven cases the mother was a mental defective (including insanity and epilepsy); in twelve cases the father was dead; in two cases the father was insane; in seven cases both parents were ill, and in nine cases both parents were dead. This totals eighty-seven cases in which illness or death of one or both parents was responsible.

In fourteen cases the father had deserted and in five cases the mother had deserted; in thirty-seven cases the parents had separated and in three cases were planning to separate. In ten cases the parents were divorced. Neglect of children was charged in nineteen cases. The father was in jail or the workhouse in six cases. The child was illegitimate in sixty-three cases. Thus in 157 cases delinquency of one or both parents was responsible.

Unemployment of the father was given as the only reason for application in but nine cases. Alcoholism or immorality, or both, were contributing factors in many of the neglect, separation and divorce cases, but were not listed separately as causes. In twenty-seven cases the child was a behavior problem and in five cases the child was subnormal. In sixteen cases the reason for application was not clear.

With regard to the type of investigation made to determine whether children should be accepted, and by whom the investigation was made, our procedure has been for the Child Placement Department to take the application, clearing the case immediately through the Registration Bureau if the district from which it comes is covered by the Registration Bureau. If the application comes from an outlying district, it is reported to the County Child Welfare Board, or if there is none to the Children's Bureau of the State Board of Control. If a family case working agency or a children's agency is active the applicant is referred immediately to that agency and the agency notified of the application. If the case is known to another agency, but is closed, conference with that agency determines who shall handle the application. The usual investigation follows, involving home visits, visits or letters to relatives, consultation with pastor, school and other sources of information, and the consultation of records of other agencies that may know the family.

MARYS HELP HOSPITAL
HERO STREET

The most unsatisfactory feature of the work is the intake from outlying districts. The Bureau is not equipped to make its own investigation if the application comes from a distance, and many County Child Welfare Boards have not yet developed the organization necessary to do good case work. Inadequate resources have made necessary the placement of some children who should have been kept in their own community. This statement is in no sense a criticism of the County Child Welfare Board plan. These boards, stimulated by the Children's Bureau of the State Board, are organizing on a firm basis and should develop into sound case working agencies. Minnesota is particularly fortunate in having them, and in having the intelligent cooperation and support of the Children's Bureau of the State Board of Control available for the private agency.

In eighty-two cases a total of 118 children were received. Of the other 219 applications thirty-three were referred to the Service and Relief Department of the Bureau or to another family agency; forty-two were referred to County Child Welfare Boards and district representatives of the Children's Bureau of the State Board; twenty-one were referred to other dioceses, some outside of Minnesota; sixteen were referred to the Correctional Department of the Bureau; six to the Juvenile Court; twelve to the Catholic Central Bureau, Minneapolis; thirty-nine applications were withdrawn, an adjustment having been made through relatives, housekeepers, etc.; and twenty-six applications were refused without being referred to another department or agency for further help. In these cases either there was found to be no real problem or the applicant refused further assistance. In some few cases a boarding school was recommended, for the family could easily afford it and had misunderstood the function of the institution to which admission was asked. Twenty-four cases have not yet been disposed of definitely.

The reasons for acceptance were not recorded statistically in the eighty-two cases in which children were received. Many of these children were illegitimate and were committed to the Bureau upon petition of state or county boards for purposes of adoption. Also, in neglect cases, County Child Welfare Boards or family agencies have petitioned the court for commitment after the family has failed to respond to all efforts to keep the home together. In the case of illness or death of the mother, children have been ac-

cepted when it has been impossible to secure adequate care and supervision in their own homes. In practically no instance has a child been placed because of inadequate income where help has been available from local resources.

In addition to institutional care the Bureau has provided boarding care in private homes for a limited number of children, including babies who are not admitted to the Infant Home unless with their mothers or have been committed for purposes of adoption; some behavior problems, where the Child Guidance Clinic has recommended family placement, and children who are in need of special medical attention but are not hospital cases. Some of the children of separated or divorced parents have been boarded in private homes pending a final decision as to custody.

The Child Placement Department places in free, adoptive and working homes children who have been committed for permanent placement. If these children are placeable in infancy or their very early years, they are fortunate, particularly if they are girls; but if they are older when committed and not especially attractive they are likely to remain in institutions too long. Illegitimate children are usually committed at an adoptable age; but in many neglected cases children are older, untrained, retarded through no fault of their own and doomed to institutional life until they qualify for working homes. Also, in both these groups we have the "unplaceable" child whose future development is in doubt because of mental defect in either or both parents. This is the child who presents the greatest problem, and who because of his doubtful future must be boarded usually if he is to be given the stimulation of normal family life, as an adoptive home is not available for him. Our experience indicates that we should be very slow to ask for the transfer of parental rights. The family as a unit may seem a hopeless proposition to the discouraged family worker; but how much more deplorable the spectacle of the individual children, perhaps separated and placed in different institutions, unable to see or communicate with each other, awaiting placement which may separate them still further, as adoptive parents rarely take more than one child at a time.

A full medical examination is required for admission to the institutions named, including nose and throat culture and vaccination. Blood tests, smears and Von Pirquet tests are made when examination or family history indicates that it may be advisable.

The Bureau is responsible for these examinations and follows up recommendations involving surgical treatment, return to clinic, listing for preventorium or other attention which cannot be given within the institution.

A social history, medical history and baptismal certificate must accompany each child to the institution. In some instances the baptismal certificate is not secured until after the child's admission, but the Bureau is responsible for securing it or for establishing the fact that there is no record of Baptism.

During the coming October or November the Bureau plans to have all local applications involving investigation and home visiting by the Bureau handled through the Service and Relief Department. The application will be referred to the Child Placement Department after investigation indicates that placement is the only solution. Under this plan it is hoped that the Child Placement Department will be able to do a better job in home finding and supervising placed children. The Service and Relief or Family Department will endeavor to maintain contact with the family wherever there is a possibility of reconstructing the home, with a view to returning children at the earliest possible moment.

Miss Margaret Muldoon, *Bureau of Catholic Charities, Baltimore, Md.*

A survey of the population of thirteen institutions in Baltimore caring for eleven hundred and sixty-eight dependent children was made recently, and one institution was selected for the following analysis because definite records have been kept since its foundation.

The survey revealed the following facts:

Population of institution 114

Place of Birth		Ages	
Maryland	102	Between 5 and 8 years	21
New York	3	Between 9 and 12 years	63
New Jersey	1	Between 13 and 15 years	30
Rhode Island	1		
Washington, D. C.	1	Number of Years in Institution	
West Virginia	2	5 years or more	7
Ireland	1	1 to 5 years	103
Italy	1	Less than a year	4
Poland	2		

City cases	44
State cases	25
B. of C. C. cases	19
Private cases	26
Paid cases	13
Free cases	32
Children having relatives	48
Children having brothers or sisters in other institutions	76
Cases known to other agencies	13

PARENTS

Both parents dead	7
Both parents living	22
Both parents unknown	16
Father living	40
Mother living	29
Addresses of parents known	61
Addresses of parents unknown	30

In making the survey the Bureau wished to help the Sisters by removing from the institution those children who are either mentally defective, or by removing those who could be released to parents or relatives or placed in foster homes, and to obtain support for those children who had parents or relatives able to contribute.

As a result of this offer, the following changes were made:

Out of 114 children, twenty-two were removed and provision for them made as follows: Five, because of physical handicaps, were placed in boarding homes, to be given special treatment; one mentally defective was transferred to Rosewood Training School for the Feebleminded; four were returned to parents or relatives; two were placed in foster homes; ten were transferred to institutions caring for older children so that they might continue their education in high school or trade school; in twelve instances fathers were summoned into the Juvenile Court on the Contributory to Delinquency Act, and were ordered by the Court to pay the amount stipulated by the Bureau for the support of their children in the institution or face a sentence of six months or more in the House of Correction. In this last piece of work Miss Murray, Supervisor of the Children's Department, has had remarkable success, as few workers in Baltimore or elsewhere have been able to use this law effectively.

After this survey was completed the decision was reached, with the cooperation of the Sisters in charge of the various institutions, that no child except city or state wards would be received into or released from the institution without the investigation of the Bureau.

In the institution of which we are speaking, during the last eight months an average of twelve applications a month have been made in person, by parents or relatives, to the Sisters directly,

making a total of ninety-six applications, involving 115 children. In each case the Sisters have directed the applicant to the Bureau of Catholic Charities.

Out of the total number referred, ninety-six, only twenty, involving thirty children, came to the Bureau. After investigation of these twenty cases only fifteen children were placed in the institution, for the following reasons: In three cases the parents were both dead, and the relatives were unable to keep the children; in two cases the mother was dead and it was impossible for the father to care for the children at home, but he was able to pay for their support in the institution; in five cases immoral conditions in the home necessitated the removal of the children; four children were placed because of the death of the father and ill health of the mother; one child, whose mother was dead and father was non-Catholic, was placed in order to protect his Faith.

Fifteen children were refused admission to the institution for the following reasons: Five were physically handicapped. Three of these were placed with relatives under the supervision of the Bureau and two were placed in boarding homes for special care. Two mentally defectives were placed in the Rosewood Training School for Feebleminded; in five cases it was found unnecessary and inadvisable to remove the children from the home, as application was made during the time of domestic difficulty, which was adjusted by the family case worker; in three cases there was financial difficulty because of unemployment, and the deficiency in the family budget was supplemented by the Bureau.

We feel that although the Bureau's control of the intake and release of institutional children has been of recent date, its results have been such that it has won the hearty support and cooperation of the Sisters in all of the institutions.

Miss Florence Mason, *Supervisor, Children's Bureau, Cleveland, Ohio.*

The Cleveland Children's Bureau serves as a common investigating center for all the children's institutions. It is becoming more and more of a planning center for needy children due to the institutions developing more and more into training centers preparing children physically, mentally and morally, for return to their own or new families. We investigated seventeen institutions, and this paper gives figures for the month of February, 1925.

During this month applications were received to place children from fifty-eight families for 118 children.

Ages		Ages	
Four	under 6 months	Six	under 9 years
Five	under 1 year	Four	under 10 years
Seven	under 2 years	Four	under 11 years
Three	under 3 years	Seven	under 12 years
Nine	under 4 years	Eight	under 13 years
Twelve	under 5 years	Four	under 14 years
Fourteen	under 6 years	Four	under 15 years
Twelve	under 7 years	Two	under 16 years
Twelve	under 8 years	One	under 18 years

Sources of Aplications

Personal—from mother or father	29
From Juvenile Court	3
From interested individuals—friends, neighbors, etc.	6
From other organizations—family, church, institutions, etc.	15
From relatives	3
From schools	2

Reasons for Applying

Death of mother	4
Death of father	5
Desertion of father	7
Desertion of mother	1
Father and mother separated	8
Crippled children	2
Problem children	5
Illness of mother	5
Illness of children	4
Confinement	1
Neglect of children	4
Illegitimate children	2
Insanity of father or mother	3
Divorced parents	3
Domestic difficulties	4

A thorough investigation is made by a trained social worker and all possible resources are exhausted before the child is placed. If the placement involves the breaking up of a family we make sure first that every effort has been made to keep them together. Before a family is broken up there is usually a case conference held with other agencies interested to make a plan for the entire family. As a general rule we do not place children in pend-

ing divorce cases except where the mother is morally unfit to care for the children and after temporary custody has been given to the father or an organization. Unless for some special reason, children are not placed who have a mother morally and physically capable of caring for them. These situations, after gaining the consent of the parents, are usually referred to the family agency which assists in keeping the family together. This eliminates children being placed for financial reasons only. From a financial standpoint it costs the community less to keep the family together than to place children, and we are all agreed that all children should be kept in their homes whenever possible.

If the children are to be placed we make out a budget after carefully going over the income and expenditures with the family, and decide how much the family can afford to pay. The contract is then made out and the parent or guardian signs this contract.

Out of the fifty-eight families who applied for placement, twenty-two of these were listed with us as "information only." These are situations where at the time of application immediate decision is made either because it was learned through Clearing House that they were active with other organizations or it was felt when they applied that they were problems for organizations other than ours. If application is made at the office for service within the function of another organization, the proper organization is reached while the client waits, in order to insure the acceptance of the problem. This eliminates the embarrassment of being passed on, frequently more than once, before responsibility for the problem is accepted by some organization. An analysis of these twenty-two information only cases involving forty-one children is as follows:

Active with some children's agency	4
Active with a family agency	5
Referred to the family agency	4
Referred to the children's agency as it was a fourteen months' old baby and we had no place for a baby	1
Referred to an out-of-town agency	3
Relative withdrew application immediately after it was made	1
Application made over phone and woman promised to call at office next day. Nothing further heard	1
Referred to Employment Bureau	1
Juvenile Court active	2

Twenty-five children were accepted from thirteen families for these reasons:

Death of mother	1
Illness of mother	9
Because of neglect of one or both parents	10
Insanity of mother	3
Problem children—mother not able to manage	2

Fifty-one children were refused involving twenty-four families. The reasons were:

Cared for by friends or relatives (in a family of six one child had to be placed. Relatives cared for five)	20
Taken care of by family agency	12
Family either changed their minds about placement or made other plans	6
Non-residence	2
Children placed in hospitals	3
Problem children. After thorough investigation and study, parents decided to keep them at home	3
Placed in a reformatory	1
Investigation showed no need to place. Family taking good care of children	4

DISCUSSION.

Mrs. Ella J. Finke, *Dayton, Ohio:* I realize that some children have to be placed in homes on account of discipline. I want to know how many are trying the foster home system. I believe Miss Padgett said there were twenty-five children in the foster home on probation. We have about fifty and we have only been trying it about four months. What sort of a situation have you in Washington? Many of our cases come to us through the courts but some do not. We have an institution where we put some of these cases but we endeavor wherever possible to place them in boarding homes. I would like very much to know if there are others who are trying the boarding home and how much success they are having in providing private boarding homes for Catholic children.

Miss Mercedes Murray, *Catholic Charities Bureau, Baltimore, Md.:* In answer to the question about boarding homes, our plan seems to be opposite to the plan which is followed by most of the fiscal agencies. Their idea is the boarding home first and then the training school. It is thought that a mother taking care of these children will give them very much more love and attention than will a foster mother merely doing it for the amount of money she receives to compensate her. Consequently the Bureau feels that a good boarding mother is all right. We do place some children in a train-

ing school, and occasionally when there is a very serious health problem or mental defect we put them in boarding homes.

Miss Aileen Blong: In Minnesota we have a State Board of Control, which is really a Children's Bureau. The Children's Bureau has been largely responsible for inspiring the County Child Welfare Bureau. The service in a great many of the counties is entirely voluntary. There is a board of members usually made up of the school superintendent of the county and five members, representative citizens, who in some instances have engaged the service of a paid worker. She makes the necessary investigations and corresponds with the existing agencies in the larger cities where there are facilities already established.

The state pays an investigator for the Children's Bureau. They have several district representatives who are state agents. The county itself pays a worker. The County Welfare Board idea is rather a new one and in many instances they do not have paid workers. Our boarding homes are all investigated by this worker and then her work is checked up by the state board as an auxiliary to the county.

Rev. Dr. John O'Grady, *Washington, D. C.:* The subject which has been placed upon the program, namely Institutional Intake,—we do not use the term Control of Intake,—we have been talking about for several years and have placed the emphasis on the case work. How far have we progressed? Most of you know. What are the reasons why we have been making such pitifully small progress in this particular problem? Yesterday I made the statement that there were very few dioceses in the United States in which the intake has been based on the case work. I have been around through the different dioceses and I know the situation. I am not criticizing it, but I am simply saying that we have not measured up to the standard we set for ourselves. I have seen case after case which has been referred to the institutions by pastors who have not studied the case at all. Sometimes friends of the family will refer a child and frequently the Sisters will accept the stories of these good individuals. Those people who oppose the case plan declare that there is not a diocese where the personnel is sufficiently developed as yet. I think we ought to discuss right here whether the institution or the Central Bureau of Catholic Charities should control the intake and how intake can be placed on a real case work basis. How can we keep in touch with families after the children are in the institution for ninety per cent of them will have their own homes some day?

Miss Grace Buxton, *Pittsburgh, Pa.:* In Pittsburgh we regulate the intake of St. Paul's Orphan Asylum very successfully through the central bureau, but I am sure that with the other three or four institutions we have it might not work out. This central bureau is more than busy taking care of the St. Paul's Orphan Asylum cases. We have 850 children representing 425 families. I think that theoretically at least this plan is all right, and, in our case, practical also. Before we criticize an institution for not taking advantage of this system, we should find out whether it is not better equipped to handle these cases under its present system.

We have had very good results and do our work very thoroughly with the limited resources at our disposal. I do think that every central bureau is in need of much bolstering up before we can insist that the institutions handle their intake and discharge in that way.

Rev. A. J. Breuning, *New Orleans, La.:* I want to state that we who live in the Archdiocese of New Orleans have overcome all the difficulties mentioned. The Archbishop of New Orleans has decided to follow out a method by which we have full control over all these children in these orphanages. He has a board that passes on every child that is admitted to one of our institutions. It depends entirely upon the board where he is placed. We have a delicate question there arising from the line of demarcation. The question confronting us is: "When may you refuse a child entrance into an institution?" Because only sixty to seventy-five per cent of these children are Catholics, we get a large number of non-Catholics. It is very easy to deal with our Catholic children and as for the others we take them in just the same. They don't have to attend the services but they do have to attend the school.

Rev. Joseph Haley, *Toronto, Canada:* There is a great deal of emphasis placed upon the matter of the taking in and discharging of the children from the institution. Our little bureau has a large job on its hands. You want your report from the pastor on these cases. That can be done only by trained workers who can investigate and find out whether the child should be placed in an institution, rehabilitated in its own home or put in a boarding school. You know that it is the family that is the centre of civilization. We should try to keep the family intact. We should try hard to keep them together—to keep them in their own home.

I don't have to tell you of that. I have been astonished to find that so many of what we call our orphan institutions have been peopled with children who have one or both parents living. I think that if the cases of those families had been investigated before the children were taken many of these homes would not be broken up. This investigation can be done only through the Central Bureau.

Miss Grace Anderson, *Washington, D. C.:* I am very glad to be here for after all the problem of charities is the same kind of problem that confronts all of us. The problem so far as the question of institutional or individual care is concerned is very different from the problems which confront the other social workers. Any child is deserving of care and treatment in his own family if they can give it. I know people in some of the bureaus who are enormously interested in Catholic charities work and have made a very careful analysis of the subject. I believe that we also should do that. If we do that we are going to have the opportunity to do many more important things. We have got enough money—enough, I think, to do the things we should do, and if we don't get out and do it, it is largely all our own fault, for the philanthropic people are all interested in improving their communities. It is just a question of making clear

what you are doing and what you are going to do. In other places there is the problem of not having cooperation for things that we might need to be doing. In some places there is so much lack of interest and in still others, owing to some local conditions, it is very difficult to get anything at all done along those lines.

Many of our institutions meet with only one of these particular problems, but the great majority of them meet with all kinds of problems. It is true that most of these problems have come to us as a kind of inheritance. But there is one thing we should and can do—make a good, preliminary investigation.

COMMITTEE ON CHILDREN.

Second Meeting.

Monday, September 14, 10:00 A. M.

Chairman, Miss Mary C. Tinney, *Department of Public Welfare, New York City.*

CHILDREN OF BROKEN HOMES.

Reverend R. Marcellus Wagner, *Assistant Director, Bureau of Catholic Charities and Social Service, Cincinnati, Ohio.*

I think that a word of explanation is due you, at the beginning of this talk because of the nature of the paper and the discussion that it may provoke. Many months ago while visiting us, Dr. O'Grady found that we had a little information that might be valuable to the Conference. It seemed rather difficult to give this information the proper title but finally, inasmuch as the subject affects children, indirectly, and very often directly, the title hit upon was "Children of Broken Homes." I am going to talk of the children of broken homes only in one or two paragraphs for the subject that I want to discuss with you this morning deals very largely with divorce. I know that in other Conferences we have decided that divorce is not a proper problem for the Conference. In fact, we all feel, I think, that the divorce proposition should not be a problem for the Church in any form, yet there are some of us who find that it is. The results that I am going to give you in this paper are the results of an experience extending over six years, during which time I have had very intimate contact with the Court of Domestic Relations of Cincinnati, and the report of surveys that have been made largely through my own efforts and through

my own work and not through the attending officers of our courts. But I go further, for, as constituted, our court allows something that I believe cannot be found in any other court throughout the country, and I have tried to find other instances where there is the same contact made by the Catholic officers in other courts as we have it in Cincinnati.

In Cincinnati we not only have a section of that court for all cases called "Catholic" cases whether divorce or other domestic difficulty, but we also have this situation, that not only is the Catholic officer there from morning till evening, every day that there is a court session, but the Catholic priest himself is a member of the staff of the Court of Domestic Relations and because of that very intimate union and that very close contact, it has been possible for me to make this survey, and give it to you for your consideration.

In our survey we found that in Hamilton County, which has a population of some 600,000 people, there were 1,208 divorce cases, including all groups, Jews, Protestants, Catholics and non-sectarian. Now, of the 1,208 total cases, 409 in that court would be what are properly called "Catholic" cases, so far as we in social work consider a mixed marriage or the result of a mixed marriage a Catholic case, involving 818 people. In these cases there were involved 401 children of pre-school and school age. This shows us that more than 30 per cent. of the divorces in our county could be called Catholic cases. I grant that not many of these people were attending church and giving it their support. These people were found to be Catholic when asked to fill out our social questionnaire, which is insisted upon by the court.

Both parties were Catholic in about 50 per cent. of the 409 Catholic cases. The others were mixed cases. In this questionnaire there is no insistence that the person must say, because they have been baptized, that they are Catholic. This information is freely given. Now we may admit that in probably 90 per cent. of these cases the parties involved have received very meagre instruction in the Catholic religion. Yet we would claim them as Catholics should there be a dispute as to the status of these people, therefore, to be consistent in this report, we admit them as Catholic cases, 409 of them, thirty-three and one-third per cent. of the total cases heard in that court. Probably seventy-five per cent. of these people who have received a divorce are lost to the Church.

To offset these losses from parties like that we have a figure

which is given to us, somewhat incorrectly, I presume, in our Catholic Directory. The Catholic Directory shows that during the last year, the period with which this report concerns itself, we had less than 800 converts in the entire diocese.

Only nine of the cases went through the formality of applying to the Bishop of the diocese for his permission to apply for a civil divorce. That, I believe, is the sum total of the Catholicity of these 409 cases. Yet the others may not have done an intentional wrong. I was shown that many of these people who came to our court without applying for the proper permission for legal proceedings from the Bishop of the diocese, meant to be true to the Catholic religion. They may not have known that permission was necessary before they could apply to a civil court. They knew that there was some formality they should go through to get the proper sanction of the Church, yet they remained away from the priest or pastor, because they felt that he would in some way or other prevent them from procuring the relief to which they felt they were entitled.

Of the 409 cases of divorce that we had, about 100 were cases of those who had previously been divorced. More than 75 per cent. had been married outside of the Church.

As a result of these figures and the experience I have had in dealing with these people I believe that there is almost a total disregard for the laws of the Church regarding matrimony and divorce, and even though they may feel that in some cases they are entirely and absolutely entitled to legal protection and separation, and that a divorce is a protection if properly obtained, my theory is that they are probably acting in good faith and that they should be given consideration. They stay away from the representatives of the Church, hoping for relief through the courts without ecclesiastical sanction, mainly because they feel that the Catholic Church will not allow them a separation or a divorce.

Through these actions in the divorce court the children are of course made wards of the court, and the plan that is followed makes it necessary for many of them to be given to the Bureau of Catholic Charities for some case work. In 50 per cent. of the cases we are obliged to take the children the very day the parents are in court and place them somewhere. We have gone on record and are following the principle that children of separated and divorced parents will not be placed in any one of our orphanages.

Going back some five years, the representative of the State Department of Public Welfare came on an annual visitation to one of our orphanages where we are accustomed to house between three and four hundred children, and the report when issued by the State Department showed us that we had 112 children with both parents living at that institution—and going under the name of an "Orphan Asylum!" Since then we have followed up our placement work more closely, until today we have only about twelve children with both parents living in this same orphan asylum, and three hundred that are half or full orphans. In other words, we are trying to make our asylum an Orphan Asylum, and not a harbor for children of dissatisfied, separated and divorced parents.

Naturally, you wonder, what becomes of the other children. Well, we are making use almost entirely of our boarding homes for these children and we keep them there for six months, eight months, nine months—sometimes a year, sometimes longer than that. We are able to arrange an occasional meeting of the parents and a visitation of their children and bring about reconstruction, rehabilitation, reunion, and sometimes even remarriage of these parents. That does not happen in all cases, but it has happened so often that we are encouraged.

Analysis shows that these cases are divided into almost equal parts as to the manner of their marriage; one-third were married in the presence of a priest, one-third were married in the presence of a magistrate or Justice of the Peace, and one-third before a minister other than a Catholic priest. So we may have a great many trial marriages but that is outside our province this morning. What we are seeking to know is whether it is possible to get a remedy for this situation. I believe that there is no one able or capable of giving us a solution which will be entirely practical, at this stage. I do believe, however, that it is possible to work with our courts, either we as Catholic priests or you as lay social workers. I believe that it becomes a matter of justice with us and a matter of serious concern that we place ourselves at the disposal of any court of domestic relations or divorce court.

Our city is represented as having thirty-five per cent. to forty per cent. of its population Catholic, yet here we are keeping right up to our record—thirty-three and one-third of the divorce cases belonging to us. It seems to me that that is a rather serious indictment for us, and a large, serious problem. I hesitated some-

what to present this to you, for I feared that we as a group might misinterpret these figures.

I was delighted last night when I heard one of our priests, the pastor of a very important parish, say to us, that it is within the province of the pastor to concern himself largely with such cases as these, and with all social actions of his parish, and that it is far easier for the pastor of a parish to deal with his people than it is for a court of domestic relations. I find in my own experience that we have had many of our people who are obsessed with the idea that the court of domestic relations is a cure-all and that any Catholics in difficulties of any kind, juvenile or divorce, should go directly to court.

I do not present any solution for the problem that I have given you this morning. It is to the interest of the Bishop of the diocese that he seriously consider this problem. The facts and figures I have presented to you this morning we can not deny. I know of one Archbishop who is interested to the extent of asking for the latest address of the people who have applied for a divorce during the last twelve months, in order that he may send such address to the pastor of the district in which these people live, hoping thereby to return at least a few of those who have been lost to the Church through court action.

I think too that if we are oftentimes in sympathy with the thoughts and ideals of our judges we can be of immense service to them as they can be of service to us. For instance, the judge of our court feels that his court should be an enforcement court only and that all of the other work done in that court in future years should and will be done by the participating organizations of the social service federation of that particular city. I mean by that, that the court feels that our staff should be so large that every unofficial or official case could simply be turned to our department for adjustment. And who can better adjust Catholic cases than Catholic social workers?

Our judge feels, too, that a church organization can deal much better with its people than he, sitting there as a judge and dealing only with facts and law. Therefore, to show you the large amount of work that can be done in that way I might state that ninety per cent. of the work of the Juvenile Division of our Court of Domestic Relations is done unofficially, outside the actual court room, and we are striving now through our organization to handle every

Catholic case that comes into our court, whether it is divorce or juvenile.

In my humble opinion the problem that I have presented to you is one of the most serious that now confronts the Church in America. Whether we are going to get any place in solving the difficulties of this problem rests largely with the understanding of the problem that can be developed in the minds of pastors, lay people and especially our Catholic social workers.

CARE OF SPIRITUALLY NEGLECTED CHILDREN.

Reverend John C. Carr, *Director, Catholic Charities of Buffalo, Inc., Buffalo, N. Y.*

"Care of spiritually neglected children" might include a great many things, but in this paper I am going to confine myself to the problem of the Catholic child in the public school. Not every child in the public school is a spiritually neglected child. The percentage, however, is so great that we may regard them as a whole. When the term "public school" is used, it refers only to the primary grades. Secondary schools are not included in the figures.

Serious-minded men outside the Church are decrying the fact that there is no religious instruction in the public schools. In answer we are inclined to point to our great parochial school system. "In the parochial school," we answer, "education of mind and heart goes hand in hand. Here things secular and things spiritual are taught, and character building accomplished. The Catholic schools scattered throughout our cities and rural districts are monuments to Catholic zeal for religious education. The public school is not our problem. For our own children we have solved the problem by the parochial school."

Yet we are confronted with many facts that prove the loss of Faith among our people. We meet with the embarrassing fact that many Catholic men get into the criminal court. Most men at the bar of justice, calling themselves Catholics, would be unable to recite the "Our Father;" they have not graced a church with their presence, much less received the Sacraments, for years, but in their hour of trouble, too great a percentage proclaim themselves Catholics. In view of this we may well ask ourselves—Is this our problem?

The work of Catholic education has indeed occupied the best

minds and called forth the most indomitable energy of the Church in America. The work that is accomplished in this line is the marvel of the age. If you glance through the Catholic Directory, you will find diocese after diocese reporting one child in a parochial school for every seven or eight Catholics in the diocese. Some dioceses, however, have only one child in a parochial school for every twenty or more people in the diocese. (We are not guaranteeing the accuracy of the figures regarding the Catholic population, but the figures regarding the pupils in the parochial schools are accurate.) The zeal and self-sacrifice on the part of the clergy and people, which have brought about this result, cannot be too highly praised.

But as in family work it is not the normal, self-sustaining family that engages our attention, so in this problem of Christian instruction, it is not the child in the good Catholic home, attending the parochial school that calls for our protecting care. It is the child of the spiritually impoverished family, whose father and mother have been out of religious employment for years; where the word of God has been choked by the pleasures and cares of the world. It is the child whose parents' religious equipment consists of the knowledge that they should be baptized in the Church, married in the Church, and buried from the Church—whose parents have a vague idea of certain devotions, but very little knowledge of the dogmatic basis of religion or the methods of expressing their relationship to God, or acknowledging Him in the practice of their Faith. It is this type of child that appeals to us.

In spite of every effort and zeal on the part of the pastors in our diocese to provide parochial school training for Catholic children, a large number of Catholic children are in the public school. On account of the shifting population of our city parishes many of these are not known by the pastors. An effort is made to bring such children to instructions. Christian Doctrine groups are organized. Each pastor has Sunday school for children not in the parochial school. Several thousand are thus instructed, but the more children found and instructed, the greater seems the number not instructed.

The question arose—"How many Catholic children are not being reached by any religious instruction?" The public schools do not keep a record of the religious affiliation of the children, yet these schools seem to be the only adequate source of information.

Their records are graciously opened for our inspection and here we begin our study.

The principal's yearly report to the superintendent gives the nationality of the children according to the birth place of their parents. A large chart is made, containing the name and location of each school, the total registration, and registration according to the nationality of the children. According to these reports, 64,130 children are registered, of which 30,464, or 47.8 per cent. of the total, are of United States parentage.

Of the 33,666 children of foreign parentage, 10,696 are Italian; 8,318 Polish; 3,344 German; 2,231 Russian; 2,088 Canadian; 1,015 Hungarian; 681 Austrian; 548 Irish, and 4,745 are made up of smaller groups. A glance at the chart gives a fair estimate of the number of Catholic children.

This forms the first basis of our survey. Each school is then studied. In the schools where there is a large Polish registration, the Polish Independent group and the Polish Baptists are deducted. Likewise in the schools with a large Italian registration, the number of those whose parents are known to have lost the Faith is deducted. In the schools where the children are mostly of United States parentage, the task is more difficult. A Catholic teacher in each school, engaged in the capacity of assistant principal, or active in the Parent-Teachers' Association, who knows the make-up of the school's population, is asked to assist in the computation. In each case the minimum estimate given by the teacher consulted is taken for the survey. (For example, if this teacher would report between 250 and 300 Catholic children in her school the number 250 is taken.)

While the survey does not claim mathematical exactness, it gives the minimum number of Catholic children in the public schools. It shows that 28,010, or 45.2 per cent., of the 64,130 children in the public schools are Catholic. There are approximately 35,000 children in our city parochial schools at present. There is one child in a parochial school for every seven people in the diocese. Still the parochial school solves less than sixty per cent. of the educational problems in the city of Buffalo; this, notwithstanding that a vigorous parochial school program has been carried on during the last fifty years. If Buffalo is a fair sample of the cities of the United States, then this problem of the Catholic child in the public schools involves about two million children.

The survey shows that it is not a question of nationality. While the Italian and Polish groups account for 18,000, or 60 per cent., of the total, yet there are ten thousand children of English speaking parents involved. This group of children actually get less religious attention than the national groups.

It is not a question of locality. Only six of the seventy public schools in the city had less than one hundred Catholic children in attendance. Many public schools located in the best organized parishes with parochial schools of adequate room and of the best standards of education, have registered from three to four hundred Catholic children.

It is not an economic question. There are as many "poor little rich boys and girls" in the public school in proportion to their number as there are of the less prosperous class.

The magnitude of this problem is staggering. If these 28,000 children were divided into classes of twenty-eight, it would require one hundred priests ten hours a week to give each child religious instruction for one hour a week. It would require one hundred priests from two to three hours a week to hear their confessions once a month. It would require 1,000 teachers to give them two or three periods a week to teach them their prayers and the most essential definitions in the catechism and the progressive evidences of religion which the American child needs to give an account of the Faith that is in him. That there is not this army of priests and teachers engaged in this work we must regretfully admit.

To provide parochial schools for all Catholic children would mean almost doubling their present capacity. Economically this seems impossible—particularly among the foreign group where children are so numerous and earning ability so limited. Our Catholic people are now taxed almost to the limit of their giving ability. Then if the schools were erected and equipped, there would remain the difficulty of getting teachers. Many of our schools at present must employ lay teachers. Vocations to the teaching sisterhoods do not keep pace with the present development of our parochial school system.

The present Sunday school methods are getting only a small percentage of the children; the proper grading of the classes is difficult or impossible; the time is inadequate for thorough instruction. Special efforts are made for national groups but all efforts combined reach only about 35 per cent. of the children.

We do not succeed in bringing the children to instructions. Hence it would seem feasible to try to bring instructions to the children. As the knowledge of the extent of the problem can only be known through the public school itself, so the solution of the problem can only be found through the public school.

My own conviction is that a plan of cooperation should be worked out with the department of public education whereby all the children would receive religious education by the religious denominations to which they belong through baptism. A priest could be given general charge and with him associated priests sufficient to give one the responsibility in each school for the instruction to the Catholic children. These priests could organize a group of volunteers or paid teachers to assist them. They should develop a graded system of instruction. They should bring the children on Saturdays for confession; check their attendance at Mass on Sunday, and mould, as we try to do in the parochial school, the whole religious life of the children. Their work should include a recreational guidance program. In modern living conditions this is almost as necessary as religious instruction.

At present a place of instruction like the parochial school, or a hall near the school, must be provided. An account of the present interpretation of the religious liberty laws, not too much cooperation on the part of public school principals can be expected.

The work will not be completely done until the public school building itself can be used for this purpose. However, serious difficulties stand in the way of the use of the public school for such purposes. The use of public school houses for Sunday schools and other religious meetings has been forbidden by the courts in some cases without regard for the question of religious liberty, on the ground that such uses are beyond the purpose for which the taxpayer's money was spent in their erection. (Scoffield *v.* Eighth School District, 27 Conn. 499; Dorton *v.* Hearn, 67 Mo. 301.)

In most cases the courts have interpreted Amendment I, Article I of the Constitution of the United States as prohibiting the use of the public school for religious purposes. In most jurisdictions it is generally held or provided by statute that the school authorities cannot authorize or may prohibit a public school building to be used by outside parties for sectarian or religious purposes.

The decision in the case of Scoffield *v.* Eighth School District, 27 Conn. 499, holds that the inhabitants of a school district have no right to use a school building for religious meetings and Sunday schools against the objection of any taxpayer of the district, even though the district may have voted to allow such use, and that an injunction will be granted against such use on the application of such taxpayer, although the injury to him may be very slight.

Many cases might be cited holding the same interpretation by courts in various states. Yet a systematic effort to make religious instruction part of public school education might be successful. It is successful in other countries. Why not here? In Canada provincial legislatures have been held to have no power to tax for support of public schools members of a religious sect who could not conscientiously send their children to the school. (Barrett *v.* Winnipeg, 19 Can. S. C. 374.)

The first response to the proposal to bring religious instruction into the public school, will be, that it is impossible; that the public school cannot be used for this purpose; that the Church has fought against Protestant sects for years to prevent their using the public school as a means of religious propaganda, and we cannot reverse our traditional stand on this question.

The only answer to this protest is the million five hundred thousand Catholic children without religious instruction in the public schools throughout the United States. Then, too, our position is different. We would use the school only as a means to save our own and we would give each religious body the same privilege for the children of their persuasion.

Some methods of cooperation have been developed in certain localities in our Diocese. The work done elsewhere we hope will be brought out in the discussion. The details of these plans cannot be worked out here, but the problem is so great and the need of bringing religious instruction to the Catholic child in the public school so pressing, that it is worthy of the most careful study and it will require the most energetic effort of the Church in America.

DISCUSSION.

PATRICK MALLON, *Brooklyn, N. Y.:* I would like to ask if any difficulty in finding boarding homes for children has been encountered. In Brooklyn we tried to find boarding homes and found it very difficult to get suitable ones. We understand, of course, that it is harder in a city like

ours, for many of the people who would take them are human derelicts with whom it would be a crime to place any child. But we couldn't always find people in favorable circumstances who would take them.

Rev. Marcellus Wagner, *Cincinnati, Ohio:* We have some difficulty in finding the homes but we have as many as we need now. We have just one worker and she has to be a registered nurse. Two years ago we had two workers, one of whom was a registered nurse, the other, a social worker. At the present time we have sufficient boarding homes, and it is not very difficult to get them. I think some two or three days ago Mrs. Fink made the statement that she now has fifty boarding homes. That is sufficient to take care of our present needs. We have been doing this boarding out for only about seven years and in that time we have expanded very slowly. The boarding home that we are able to get, or that we are able to use, has to be of very high type, for the boarding home legislation passed by our legislature necessitates proper licensing. In my experience I have found only one home in our county that developed a relief problem of any type. It was a mistake to have used that home but there were circumstances which we could not foresee which affected that home so that it did become a relief problem. The others are average homes—not crowded at all because under the state laws it is not allowed. They are following out the medical standards that have been worked out by the Boarding Home Committee of Cincinnati. I think we are following very high standards in the medical line.

William Bennett, *Philadelphia, Pa.:* In regard to the discussion that we have had this morning, I don't know whether I can offer you anything of value, but in the Domestic Relations Branch of the Juvenile Court of Philadelphia we have those cases where the fathers and mothers are separated—have agreed to disagree—and a very small percentage of divorce cases. We collected last year almost $2,000,000 and distributed it to the mothers of these children, the amount assessed being based on the earning capacity of the man. If a man leaves the jurisdiction of Pennsylvania he can be brought back for contempt of court. If he fails to pay, the District Attorney consults the beneficiary and pays for the return of this man. The beneficiary must furnish any information she has, and then the District Attorney's office will search for him and return him to Philadelphia. It is purely a domestic relations matter—the separation of man and wife—and we look after the matter of the support of the wife.

Extradition papers are issued to bring the man back as a casual absentee if necessary. Due to our intensive work we aim to make it possible for us to catch him if he comes to the city. We arrest him as soon as he gets off the train. Suppose the beneficiary reports to us that she had found out that he returns once a week. We then go to the District Attorney's office and apply for a warrant, giving the beneficiary the warrant, backed by the Superintendent of Police. This gives her the privilege when she sees him of calling the nearest policeman who is obliged to arrest him. Then if he doesn't settle up as he should, he is sent to the House of Correction.

Miss Johnette Pierek, *Honolulu, Hawaii:* In those cases where we feel, after careful investigation, that the parents are really and truly unfit to take care of the child, don't you feel that under those conditions, if we can't find a suitable boarding home it is best to place them in some institution?

Rev. Marcellus Wagner, *Cincinnati, Ohio:* In some cases, perhaps yes, if there is no other place you can put them, but you will usually find that the minute you start that you have made a serious mistake and have turned your orphan asylum into something else. Still, I would say if you couldn't work out the boarding home system that you would find it better to place them in an institution, but not in an orphan asylum. You may have, for instance, some type of training schools in charge of the Sisters of the Good Shepherd specializing in that type of work. I think that it is a serious mistake to begin to place children that are not orphans in an orphan asylum, and you will find that by refusal to do so you are working out many problems connected with this matter of separation just by the atmosphere that you create by that refusal. Where they know that you positively will not take care of such children, in many cases they will not come to you because they know that you would turn them down, and they will put more effort into getting things straightened out. When that happens once it is noised about and very often helps adjust many other family troubles. There is a very great difference between an orphanage and a boarding home.

Miss Grace Buxton, *Pittsburgh, Pa.:* Our problem of finding proper foster homes for the children under our care is like the problem you all have. We are sure that the proper number of foster homes of the right kind can be found only by going out and seeking them. We know that it is dangerous to advertise because we usually get an avalanche of homes that are not especially desirable. So we asked the Catholic Daughters of America to help us and organize within itself a Home Finding Association. It has done this very enthusiastically and I suppose there or forty or fifty homes that we have selected through their help. They attend regular meetings and make a study of just what sort of homes are required for the type of children we have.

COMMITTEE ON WOMEN'S ACTIVITIES.

First Meeting.

Thursday, September 10, 2:30 P. M.

Chairman, Miss Teresa R. O'Donohue, *President, League of Catholic Women, New York City.*

THE CATHOLIC WOMAN'S OPPORTUNITY IN HER COMMUNITY.

Mrs. Edward A. Skae, *President, League of Catholic Women, Detroit, Mich.*

I feel that women, especially Catholic women, sustained as they are by the Church's exalted ideals of woman and the Christian home, have a very special mission. Until recently with few exceptions, sodalities, auxiliaries, benevolent associations and study clubs formed the only avenue to group organization, the primary object of which was social intercourse mingled with a little charity and some prayer. The policy of not letting your left hand know what your right hand does is no longer considered the proper method of dispensing charity, but rather performing works of mercy in an open and organized manner in order that duplication and wasted effort may be avoided and greater efficiency developed. Modern progress tends more and more towards eliminating disorganized individual effort in social service and developing in its place organized group activities. We will consider those specific works of charity that offer themselves on all sides to organized Catholic women. So numerous are these opportunities for service that every Catholic community should be a veritable bee-hive of activity.

The predominating figure in community work is to my mind the immigrant. As the majority of these are Catholics, the greater part of community work falls to the Catholic. Therefore, I feel that we have a tremendous responsibility in organizing community centers and going out into the highways and byways for the stray sheep.

In all manufacturing towns we find the foreign born who comes to us a stranger, ignorant of our laws, our customs and

our manners. The only connecting link between the old and cherished home and the strange new one is his religion. This is why he is our responsibility and no effort should be spared in fitting him to cope with the difficulties which confront him in his new surroundings. He must first of all acquire a knowledge of the English language which is done best in the Catholic community center. You may not be able to supply the best teachers nor the best rooms for the purpose, but the spirit of the Catholic teacher and the atmosphere he or she creates is so salutory an influence that it is not to be treated lightly. A two-fold purpose is accomplished, teaching men English and stimulating their too frequently neglected spiritual interests. In many cases their religion is nothing more than a habit, and when they fail to find a church their next door neighbor it ceases to become a habit and they drop away.

To the center the mother will come with a sick child. If there is no clinic a reputable physician will be recommended. Later on the child, now four or five years of age, joins one of the play groups. The worker in visiting the home finds father and mother not attending to their religious duties, perhaps even affiliated with another church on account of a friendly neighbor or a visit from a minister. Then begins the missionary work and the center becomes the guiding influence in the family. A marriage by a priest, the baby baptized, the older children prepared for First Holy Communion and perhaps an adjustment between mother and daughter on account of the flapper and jazz ideas of the latter, so little understood by foreign parents. Again it may be anxiety for a young boy, frequently a nearby pool room or a husband's neglect. Then the picture changes and we will find the worker in her office giving very firm, but kindly advice, urging these trouble makers to mend their ways. Some of the boys when threatened with dismissal from the activities if seen in a pool room have not only broken entirely away from these undesirable places, but come regularly to their club room in the center, there to enjoy the games, music and athletics.

It is true that there is no other expression of Catholic zeal and desire for service that unites so many praiseworthy objects as does the idea of social settlement work under Catholic auspices. Here not only mind and body receive the attention of the workers, but the welfare of the soul is a paramount con-

sideration. In the centers of foreign groups and in the poorer districts of the city the community house acts as a mother with her protecting arms ready to shelter those who need her care; for the old and young alike protection and means of self-expression and improvement are offered. Clubs for adults, both men and women, may be featured in the settlement and frequent entertainments arranged. Classes in first aid and home nursing are popular. In one settlement were a group of Polish mothers, wards of the Mothers' Pension of the City Court, who could not be persuaded to join the English classes. Through an interpreter on the staff of the League they received instructions in home nursing, then followed a class in millinery, and their confidence thus won, the matter of instruction in English was broached to them. The thirteen mothers in this group, whose children could speak and write English, eagerly grasped the opportunity and enrolled. Several proved apt pupils, while for others progress was slow. Soon each could read short English sentences and had learned to write her name. In another settlement different nationalities meet for instruction in sewing. Laboriously the stitches are made, eagerly the toil-worn hand pushes the needle in and out of the cloth and after a while the gown is completed. Only the worker in charge who has seen the effort made can realize the joy that comes to the pupil on the completion of her first bit of sewing. To the settlement houses come large numbers of children of these foreign born parents, eager to join in the games provided for their entertainment and instruction and to become identified with classes educational in their aim, but furnishing at the same time an unerring means of preventing delinquency by the useful employment of what would otherwise be idle time. Among such classes may be mentioned domestic science, where a group of Syrian girls put up hundreds of jars of jelly, preserves and canned fruit; cooked and served lunch to members of the Board, all by way of regular instruction in American cooking. A class in musical appreciation is conducted at another settlement located in a district where there are children of Croation, Hungarian, Italian, Irish, Servian and Russian parents, children in whom there is an innate love for the best of music. Through this class an effort is being made to cultivate in them this natural tendency and to offset, if possible, the effect of the American craze for jazz and cheap

music. Then there are manual training classes and classes in commercial art where sometimes an artist is discovered. One boy sixteen showing remarkable talent was given special instruction. Later a position in the art department of a large manufacturing concern was secured for him and night classes at the nearest school were arranged. Thus a boy of talent was given a chance in the world through a class in the settlement house.

This paper would not be complete without a story of the civic work done by the League in a village, a separate municipality situated within the corporate limits of the City of Detroit. Ninety-six per cent of the total population of eighty-five thousand is foreign born, of which eighty per cent are Poles. In 1919 St. Ann's Community House was founded in this district. The dormitory was used for emergency housing of immigrant girls; the rest of the building was given over to the recreational, social and educational advancement of the people. A small group of intelligent and earnest Polish women, wives of professional and business men, was enlisted and a very definite program was outlined. At this time out of a population of 85,000 less than 3,500 were voters. With the help of the parish priest and the Polish Activities Committee, as this group of Polish women was called, an earnest appeal was made for recruits for English and Citizenship classes. Hundreds responded as they had done once or twice before upon call of the school authorities, but at this time, instead of dropping out by tens and twenties at every meeting, they remained faithful and finished their course and were admitted to the ranks of American citizens, not just hundreds of these hitherto indifferent residents, but thousands of them. The first corps of teachers was financed by the League; later this cost was met by the city itself. Public interest was aroused. Last June saw 5,000 enrolled in citizenship classes in night schools. The resident of St. Ann's advocated very strongly the establishment of a Woman's Division in the Police Court. The need of a probation department as an adjunct to the court was demonstrated by our case workers doing the necessary work. For more than a year the Rotary Club of this village has been meeting for luncheon each week. Their interest being aroused in this way, St. Ann's work is made real to them and through them to many others.

It will interest you to know that after two and a half years of service and training on this committee under direction of our resident, this progressive group of Polish women felt themselves sufficiently equipped to withdraw from St. Ann's and to establish a new Community House called St. Elizabeth's on the West Side, which at the present time is entirely under the direction of Polish women for Polish women.

After all, Catholic charity does not consist in blindly giving, but in a systematized teaching and carefully laid plan of self help. To teach others to be self-reliant, independent, this is the ideal program of the settlement house. Adding to this the firm conviction that the interests of the soul are over and above every other interest, we have the ideal of Catholic settlement, for as one of our workers has said in answer to the question, "What specific contribution does the Catholic Community House make to the community?"—"To keep the people in the Faith, to see that children are baptized, that the young men are faithful in their attendance at Mass, to provide educational and social activities in the midst of true Catholic atmosphere, always with the thought in mind that we are building citizens of our country, men and women who will be worthy of the name of Catholic and American."

After the community center we will consider the young woman in industry, attracted to our cities by the lucrative wage which they think the city rate of pay means. By hundreds and thousands they come into the city. Unschooled and untrained they are naturally objects of unscrupulous exploitation on the part of many employers. These girls, underpaid and ignorant of city ways, present an ever increasingly serious problem for the community, and it is here that organizations of Catholic women find their duties clearly defined. For the Catholic social agency there is not only the preservation of the morals of the Catholic girl, there is the additional responsibility of retaining for the Church the faith of the girl born of Catholic parents and reared in the atmosphere of true religion. It is here that our boarding homes, with their careful supervision of the girls' leisure hours, her friends and her place of employment play a very important part. It is perhaps not inopportune to mention at this point the lack of suitable boarding homes for girls. So much is done for Catholic boys and men, and so little for the

Catholic girl. It is difficult to bring our people to a realization of the change which has taken place in the economic status of women. Everywhere we find hundreds of them out of the home taking their places beside their Protestant sisters in an industrial and commercial world. What have we done for these girls? Comparatively very little.

The case department in any organization should be a very active one owing to the various sources of its supply in which the following may be included: family adjustment, child placement, employment, room registry, travelers' aid, police department, department store, factories, parochial schools, etc. In many cases after the first interview which should be done by a trained worker, the follow-up work may be carried on by volunteers. Here the Big Sisters play an important part. This movement within the last few years has aroused the keenest interest among Catholic women. They have gone out of their homes to befriend a girl in need, or they have taken her into the shelter of their home, but only within recent years has this noble Christ-like service been given the name of the "Big Sister Movement." From this isolated and individual effort and to bring comfort to those less fortunate than themselves this Big Sister Movement has grown until every well organized group of Big Sisters has its separate committees, one devoted to the girl problem, another to court work, others for institutional visiting, weekly trips to jail, county farm, city hospitals, and for the friendly visiting which reunites to the Church those who have fallen away.

There is no question of the necessity of organization among Catholic women. They should be represented on boards of civic and non-sectarian organizations, not only as a means of safeguarding their Faith, but in order to interpret their ideals of citizenship.

The League of Catholic Women of Detroit is fortunate in the fact that it is practically alone there in the field of social service. Our Right Reverend Bishop has placed the utmost confidence in this organization and never interferes with its policies. From an organization of four or five hundred women when our Bishop came to Detroit in 1919, the League now numbers more than 12,000 members in Detroit and nearby cities. In each parish is organized a unit for the purpose of soliciting membership and spreading an interest in social work. As the women will not

come in great numbers to a central meeting place, the League goes to them in this way and each month at these meetings are read reports of activities from the Central Office. The great secret of success, however, is the fact that in Detroit we participate in the community fund and through a very generous public and the broad-minded and bighearted board our requests always receive consideration. So, not having to spend time worrying over financial embarrassment only in so far as the demand for service always exceeds the budget, we are putting forth every effort toward increasing the interests of Catholic women in Catholic charities. The League maintains boarding homes for young women, community houses, conducts English classes, Americanization work, cooperates with the National Catholic Welfare Conference in emigration work. And this entire program which I have endeavored to present to you as an incentive for your renewed interest in community work is being carried on by the League of Catholic Women and is a report of many who have spent years in the service of this organization.

In conclusion let me urge every Catholic woman to become a part of some organization, for in union there is strength. In doing so, overlook personalities. The reward may be no earthly one. Be cooperative and not competitive, for only then will the significance of your organization and the spiritual force which stamps your work in the field of service be felt.

Our late beloved Secretary, Miss Seymour, once said: "To see when visiting the sick and suffering the person of Christ crucified, to recognize shining behind the eyes of little children the image of the Babe of Bethlehem is to feel the true meaning of these words: 'Inasmuch as you have done it unto one of the least of these, My brethren, you have done it unto Me.'"

WORK WITH THE MEXICAN GROUPS.

Miss May J. Spoor, *Agnes Ward Amberg Club, Kansas City, Mo.*

The Mexicans of Kansas City, Missouri, have a substantial church building and are ministered to by an untiring and overworked pastor, who is a Spanish "padre" exiled from Mexico. A parochial school is miserably housed in the basement of this church and is under the supervision of the Sisters of St. Joseph.

The parishioners live in widely scattered districts and until recently came from neighboring Kansas towns as well as from the Missouri suburbs of Kansas City. Many of them walked miles to attend Mass and remained at the church all day to attend other services.

Most of the men are unskilled laborers who have no knowledge of the English language or American institutions and possess entirely different standards of living. The women do a certain kind of handiwork, but are not skilled in the kinds that are marketable. The American population look upon them with unfriendliness and suspicion or as prey to be exploited. The schools receive the children as members of the white race, but the health authorities consider them negroes. One Catholic hospital in Kansas and one in Missouri receive them as "white" patients. The housing conditions in the district are very bad.

The Agnes Ward Amberg Club has just finished the first part of the eighth year of its Mexican activities. The club work began before the present church building was bought and before the parochial school was established.

The problems to be solved by the club have been those of (1) unemployment, (2) housing, (3) disease, (4) lack of knowledge of the English language and American institutions and customs, (5) lack of vocational preparation and skill, (6) differences in standards of living, (7) bridging the gap between the untrained mother and the partly trained and partly educated child, (8) suspicion and fear of social worker and social agencies, (9) delinquency, (10) acute distress from illness, lack of food, clothing and fuel caused by unemployment, poor housing, no sanitation and helplessness in time of distress.

The Agnes Ward Amberg Club attempted to solve these problems by its own activities and by cooperation with other agencies doing social work, especially the Council of Social Agencies, the K. C. Provident Association, the St. Vincent de Paul Society, the Catholic Ladies' Aid Society and the Catholic Women's Club. The assistance of the hospitals, physicians and nurses has been gratuitous and of invaluable worth.

The Agnes Ward Amberg Club's own activities have been along lines of investigation, immediate relief, health, education, family welfare, community and recreational service. The health work has been centered particularly in the clinic and incidentally in the

school work and camp life. The clinic is housed in an old building next to the church. The clinic work was begun by the Guadalupe Society, but was placed under the direction of the Amberg Club in 1922.

Clinic sessions are held on four days a week, but the nurse is at the building every day. These clinic sessions are general medicine, dental, babies and children of pre-school age, special work (as, eye, ear, nose and throat), general surgery and pre-natal. During the past year, the nurse made 1,678 instructive visits or an average of 180 a month. Her social visits averaged 140 visits a month, follow-up visits 260 a month, station interviews 75 a month. Our cases per month averaged 35 pediatric, 70 general medicine, 10 ear, nose and throat, 5 eye, 8 prenatal and 10 dental. Each month an average of 50 treatments and dressings are given and 70 prescriptions (free to the patient) are filled at a drug store. From the clinic, ten dollars worth of free milk is given each month.

This clinic has the distinction of being the only clinic in Kansas City that has a class in domestic preparation in connection with its prenatal clinic. This class meets on Wednesdays and Fridays and the expectant mothers are taught to prepare the necessary articles for themselves, the home and the new baby. In the baby clinic only children of pre-school age are treated. The physician in charge had printed in Spanish on wall cards, diet directions for each three months of the child's life. A wall card is given for each child. This card corresponds with the child's age. Another card is issued to the mother every three months.

The educational program has been carried out mainly through the summer schools of six weeks duration during the past eight summers. This work has been done also through Saturday and week day sewing schools and through night schools for adults where English was taught. The program for the summer schools consisted of prayers, catechism, hymns, recreational games and songs, patriotic songs and verses, kindergarten work, hand-craft, sewing, story telling from religious, civic and health sources. Each summer emphasis was laid on religious, civic and health work. Each year, the summer school session closed with an exhibit of the work at the Knights of Columbus hall where the work of the other summer schools was also shown. Prizes for efficient work were awarded after a program by the children. Each child was

sent home with a cone or candy. At first all summer school workers were volunteers, now all are paid a small salary. Materials are furnished in this school because the pupils are too poor to purchase them.

Out of this work has grown a sort of vocational guidance guardianship whereby girls are influenced to attend the Jane Hayes Gates Institute to prepare for actual work in the business world especially in dressmaking, millinery and craft work.

Community and recreational work has been done (1) by giving Christmas tree parties for children and adults, other seasonal and holiday parties, and entertainments at the summer and sewing schools and at the camp, (2) by a Mother's Club and by a club for young women; (3) by a boys' baseball club and by boys' work similar to scouting. This work has not been continuous but has been seasonal. It has had no definite program but each time has grown out of some specific need. This past summer, the boy's baseball club was taken to a ball game once each week. The Mexicans themselves under the direction of their pastor gave Spanish plays for the benefit of their church. At times, there have been flourishing societies known as Knights of Guadalupe and Ladies of Guadalupe.

Another of the activities of the Agnes Ward Amberg Club is the selection of children for the fresh air camp of the Catholic Women's Club and the supervision of the activities of these children while there. Children are chosen for camp upon request of some agency and upon recommendation of the clinic nurse or welfare worker because of conditions of health or environment. Much interest has been taken in the parochial school by providing pencils, paper, clothing, free milk, entertainments, prizes, Thanksgiving and Christmas baskets.

The club has been instrumental in placing men, women and boys in jobs. Families have been moved to better quarters and the needed furniture supplied. In cooperation with the Children's Bureau children of pre-school age have been examined. The Club has obtained legal advice, mothers' pensions and compensation in cases of accidents.

Part of the monthly drug expense and the salary of the visiting nurse are paid from the funds of the Charities Chest. The other expenses of the club are met by dues, donations and financial campaigns.

Each form of activity is carried on by a special committee. To a worker of eight years, the vast differences between the first group and the one of today are very evident. With few exceptions all the children today understand English and speak it fluently, but in the first groups, the child who spoke English was the exception. Often a girl physically able would not be allowed to work, but the mother's viewpoint has changed and daughters are allowed to work in a factory or elsewhere to help earn a livelihood.

Ideas of diet have changed. Milk, fresh vegetables and fresh fruit are now eaten with the noticeable disappearance of under-nourishment, mal-nutrition, rickets and other diseases. Much of the timidity, suspicion and lack of confidence now are gone and workers are looked upon as "Big Sisters" or friends.

The problems vary with the years but do not decrease in numbers. From this report it is evident that many contacts are made in many ways. From them we expect to gain results.

Plans for a new building for the clinic are in the hands of the architect. This building will also provide ample room for classes in domestic science, sewing and home making. The parish expects to have a new school building within the year. With these improvements the outlook for better conditions in the district is optimistic.

DISCUSSION.

Miss Teresa Heide, *Ladies of Charity, New York City:* The motive behind the social service of the Catholic should be the conviction that it is of prime importance so to strengthen the Faith of the individual with whom they come in contact that it becomes the standard by which his life is regulated. Is it not true that the need for social service has arisen out of the wreckage men make of their lives when they ignorantly or otherwise make of religion a one day service only? It seems to me that many of the difficulties encountered in dealing with foreigners may be ascribed to the lack of correct interpretation of the two significant words, *Free Country*. Would it not be well if in our settlement houses the classes in Americanization laid stress on the fact that *Free* is not synonymous with *License*, civil, religious or moral. How often have we come across the foreigner who when questioned why he does not attend Mass on Sundays has the all too ready answer, "This is a free country, I can do as I please." In view of the wide criticism at the present moment that American Catholics are not patriotic but subservient to Rome, would it not help more than all the volumes that could be written if we inculcated the proper appreciation of what freedom really is and means?

Another problem which the settlement house might do well in adopting

is instruction regarding the separation of Church and State which exists in this country. I am sure many an overworked pastor, laboring among foreigners would be everlastingly grateful for the education that would result in the proper support of his parish. To the foreigner that obligation is little understood and too often looked upon as a custom of the country to be taken up or disregarded at will. In our aim to meet the standards of social service as laid down by those who are actuated by humanitarian motives we are spurred to greater endeavor by the word efficiency. That little word is big enough to blind our vision to the fact that all our efforts count for naught if we fail to put in a spoke for the Master. Our work falls wide of the mark if in the rolling up of statistics we fail to score in the Baptisms, First Communions and Confirmations, marriages adjusted or validated and errant souls brought back to the Sacraments. There is this distinctive danger in the progress of the modern age that the destruction of individual effort would be rather destructive of Catholic zeal. We are exhorted always to perform the corporal works ourselves and while we can perform these in settlement houses and clubs there is always a tendency to overlook the individual. We must have organization, it is true, for no individual can do work nowadays without cooperating in the fullest meaning of the term. But in our great organizations let us make sure that we will never for one moment treat an immortal soul as case one thousand so and so. Let our aim be the soul first, last and always and the cure of the human ill a means of reaching the soul.

In working with Mexican groups it would be a notable achievement and one which would result in the everlasting gratitude of the race if the Catholics would concentrate one big effort in the education of the health authorities which would place them in their proper status? It is laudable and speaks well for Catholic charities in Kansas City that these Mexicans are recognized as "white" people, but it seems a pity that it should end there. It is generally conceded that the Mexicans are descended from the Aztec race, the oldest in the continent and if any distinction must be made they come in the category of Indians. Any effort that is begun for successful legislation to that effect might not be witnessed by the present generation but at least it would prove that Charity is just, as well as kind.

The Big Sister movement touched upon in both papers read this afternoon is in actuality bordering on its silver jubilee so to speak. As a volunteer in its organization for the last fifteen years, I feel qualified to discuss it from many angles. To begin with the Catholic women of New York City were responsible for its inception and for many years had the field to themselves, long before the Big Brother movement came into being. The reason for emphasizing this lies in the fact that there is a great tendency on the part of our own people to stand aloof and regard it as a sectarian movement. Be it further said that it is due to the alertness of the Catholic women attending the annual convention of Big Brothers and Big Sisters that the movement was saved from annexing unto itself all the earmarks of a second Y. W. C. A. organization. This incident as no other demonstrates clearly that the Catholic women's opportunity in her community lies not only within the confines of her own parish limits but in service on pan-sectarian

boards as well. There is much that we can learn and still more that we can impart, and though we are young in social service as the world knows it today we are far advanced in the psychology of the human soul.

It has been said by some Catholics that in their part of the country the Catholic Big Sister movement as such has not been successful. This may be due to many causes. To begin with it is the adolescent boy and girl preferably under sixteen who is the specific care of a Big Brother or Big Sister. This work can never be successful as group work for no two girls think alike on any given subject, much less on what constitutes right standards of living. It must always be much more general and elastic, primarily because the girl or boy who gets into trouble will not go to any group agency until his or her particular problem has been talked over in private and solved. Very often it is to the settlement or club we eventually send the child with a successful result.

The most ominous sign of the present day is the youth of the criminal, and the Big Brother and Big Sister movement is the force that can be made one of the greatest aids to Church and to the State and in addition with all creeds working together, a great force against disorder and anarchy. Is it not possible that one of the reasons may be in not having it propagated by the right group? In the field of social service Big Brother and Big Sister work is the fashionable fad of the moment.

The organization has spread into nearly every state of the Union, into Canada and is being taken up in some of the countries abroad. When it became an International Federation the Catholic group joined it in the face of a great deal of opposition. As a result of this far sighted vision we secured a voice in the direction of an organization which necessarily touched our own boys and girls. It is a fatal mistake on our part to look askance at the Federation. The old principle that saw in cooperation with other creeds an ogre which would ultimately destroy us is no longer tenable. In New York the local organization consists of a Board of Visitors, three Catholics, three Jews and three Protestants. Once a month this Board meets to discuss legislation for betterment of social conditions, homes for working girls, movies, etc. We diverge only on the subject of religion and in many instances we have been instrumental in explaining to our confreres the why and wherefore of a position which to them from their angle seemed almost intolerant.

Finally the consensus of opinion centers on the difficulty with the foreigners. The most successful social worker priest or layman, volunteer or paid executive is the one who speaks the language of the immigrant, preferably an American born of the national extraction he or she may be working with. They know the customs of the country the difficulties in fitting and reconciling themselves to the new mode of living. In dealing with foreigners it is not always a matter of meeting our sectarian workers on the basis of money for propaganda; it is the understanding sympathy that remembers "midst pleasures and palaces" of our own beloved country there is the underlying memory of home and ties, however humble they have left behind. Nothing bridges that wide chasm more successfully than a word of welcome in their mother tongue.

Miss Mary Kennedy, *New York City:* Miss Skae stated that they cooperate with the National Council of Catholic Women. How far does that cooperation go?

Mrs. Skae: We are authorized agents of the National Catholic Welfare Conference of the Diocese of Detroit. We receive the names of immigrants arriving in Detroit. Investigation is made and a story of the case returned to national headquarters.

Miss Kennedy: Is specific work done for the immigrant?

Mrs. Skae: The workers take up the question of attendance at church and school, and see to proper conditions for marriages. Where a young woman does not wish to marry a man after arriving here she is given proper protection.

Miss Lucy A. Kennelly, *Catholic Room Registry, New York City:* In speaking of the floor given over to dormitories for immigrant girls, would that mean that if a girl not an immigrant were stranded in the city she would not be given accommodations?

Mrs. Skae: We have transient rooms, and we very often make loans which the girls repay.

Rev. Joseph Haley, *Toronto:* The paid worker is a trained worker so also very often is the volunteer. This makes two distinctions only, the trained and the untrained, and if the volunteer worker is as well trained as the paid worker then she is better than the paid worker. We need the trained workers, whether volunteer or paid.

Mrs. Thomas Burns, *Chicago, Ill.:* Splendid work is now being done in Chicago for the Mexicans. Yet there is no group that needs help more. They are a difficult people to work with or to help. In trying to place them in homes they are not wanted, although when they are placed it is admitted that they are neat, satisfactory in every way. There still remains the difficulty of placing them. In some instances families of Mexicans have had to be sent back from Chicago, as they could make no other disposition of them.

Mrs. Antonio C. Gonzales, *New York City:* I have been working with all the various groups who were Spanish speaking and found no difficulty in placing them for they were grouped as Spanish speaking and not as Mexicans or Cubans.

Miss O'Donohue: In New York City there are two Spanish churches, a Spanish day nursery and a girls' residence for Spanish girls. A Portuguese priest is now holding Mass for the Portuguese in the Cathedral and he is soon to have a church.

Mrs. Bennett, *Chicago, Ill.:* In Chicago we have two volunteer workers who have devoted much time to studying the Mexican question, giving their time on Saturdays and Sundays to help in the Mexican Settlement.

Mrs. Muir, *New York City,* and Miss Dunning, *Boise City, Idaho,* also took part in the discussion.

COMMITTEE ON ON WOMEN'S ACTIVITIES.

Second Meeting.

Sunday, September 13, 2:30 P. M.

Chairman, Miss Teresa R. O'Donohue, *President, League of Catholic Women, New York City.*

COMMUNITY RESPONSIBILITY FOR COMMERCIALIZED RECREATION.

Miss Mary E. Driscoll, *Field Agent, Massachusetts Section, National Civic Federation, Boston, Mass.*

There was a time, not long ago, when play was considered quite apart from the commercialized world. This is not true today. Economic conditions have brought about many changes.

In our large cities we buy our recreation and our choice is limited to what is offered by large moneyed interests that govern these recreational centers. Hence we question ourselves: Has not the commercializing of recreation changed its influences? What is recreation? What does recreation suggest to the mind of the average person? What is its relation to the individual? To the communities? Does it influence health, happiness and morals of individuals? Has it any relation to habits and behavior? Does it create aspirations, inspire confidence and courage? Does it make us stand erectly and enjoy the breathing of pure air, or is it merely a paragoric that we use to dull our intelligence, so to speak, in order that we may forget our cares and the routine and monotony of our jobs? What is its use, and what use do we make of it?

We are agreed to the fact that the opportunity for play is not a need of a chosen few, but a human requirement. We cannot have a mentally, physically and morally perfected citizenship if we ignore the importance of wholesome recreation. Accepting

this fact then its use is not optional, but is as necessary to our health and happiness as is food and air to our physical development and human endurance.

Recreation means play and diversion. To the average individual it means a good time; a getting away from one's self; a time for being entertained; a time of glee and laughter; a thing anticipated, the thought of which makes the hard task easier and the long day shorter. In its relation to the individual it is a steady contribution towards an optimistic and wholesome attitude toward life and the community.

To health it is indispensable; to happiness it in itself creates mirth and happiness; all of which tends to steady the morals of the individual. Its relation to habits and behavior is very intimate, indeed, and it either makes for good habits and good behavior, or bad habits and anti-social conduct.

The joy of recreation which comes from the out-of-door sports creates aspirations and inspirations that are not forthcoming without it. The rules of the game inspire confidence and courage. To teach youth to enjoy the birds of the field and the grass in the meadow, teaches him much of the grandeur of nature and makes it unnecessary for him to seek the sordid kinds of recreation that dull our nobler aspirations and often make cowards and crooks out of us instead of men and women of true worth.

What use have we made of recreation? Look to the public dance hall, to the dansant; in other words, to your dance world where young people are dancing and paying for the privilege without serious thought about whom they are dancing with. The evidences given by a number of our young people manifest our failure in not having instilled into their minds standards which would make them incapable of partaking in some of these commercialized recreations lest they lose their self-respect by so doing. This is a failure, indeed, and should give us serious thought.

Opposition to any movement to change standards or make improvements very often comes from the fact that one is confronted with the statement that these recreations are financial propositions; large amounts of monies are invested; men in business are heavy taxpayers and consideration is due them—arguments that cannot be ignored and must be reckoned with. Yet if we are guilty of any one thing in particular it is in the blindness that we have shown in permitting so much of our recreational program that interests

youth to become commercialized. We have done this to such an extent that certain undesirable commercialized recreations have made a place for themselves in the communities which we cannot ever expect to remove, and they present a great task and challenge in the way of showing practical methods for improvement.

The public dance hall is here to stay. The evil that we have associated with these public dance halls has been expressed by some of us in curious and complex ways. If I were to ask the average person what he meant by the evil of the public dance hall, he would hesitate, perhaps, and then describe the vulgarity in the mannerisms of the dancers; the awful effect of the music upon the dancers and the immoral atmosphere.

Let us remember that when the music is 100 per cent in accordance with our standards, when there is no obvious suggestion of vulgarity with the dancers and when the atmosphere breathes of pure air through proper ventilation, even then you are justified in feeling that there still lurks indescribable evil in the public dance hall. The outstanding problem is that it is public and that any person with the price of admission is free to go and come, providing he conducts himself properly while in the hall. This one cannot control. The invisible evil in the possibility of the right girl meeting the wrong man and vice versa could be discussed at length. I cannot go into this further, but I must observe in passing, however, that, in my judgment, there is a great opportunity for us to cooperate with the average manager of the public dance hall. His willingness to abide by regulations shows that a gradual upward trend of standards is possible.

Would it not be a wise step to consider in our next recreational movement a courageous and comprehensive study of dancing with open minds? The public dance hall does not furnish all the problem of dancing; the problem is just as vital and acute in our dansants, private parties and where debutantes may be observed dancing in a manner that would not be permitted in a public dance hall. The underworld and the poor do not present all the problems. We should not emphasize evils of the public dance hall and disregard the whole question of dancing.

One of the officers of the National Dancing Masters Association feels that the most constructive way of dealing with the public dance hall question is to educate our children in correct dancing. Here is an opportunity for the settlement house, which

has an unusual opportunity in the possibility it offers for certain kinds of educational standards in relation to play. Dancing classes for boys and girls of the age from nine to twelve years could meet in the settlement or municipal buildings or our school halls. The importance of teaching dancing must be recognized by all of us; we must encourage the settlement houses to make use of all these municipal buildings and halls, which, after all, should be at the disposal of all the people for community dramatics and pageants.

You may ask how it is possible to carry on this program effectively? It is not possible without leadership and money. And are we not suffering for leadership in many of these great movements at the present time? It is well here to remember that many fine things have come about in our civic life through the vision and philanthropy of some of our great friends. Please do not misunderstand me. I appreciate what our great Community Service is doing; what the National and Local Playground Associations are doing. I am remembering the great work of the settlement houses; Boy and Girl Scout organizations; Camp Fire Girls and similar groups. That great Scout organization teaching love for God and Country, nature and home and children; that takes youth out upon the hills and into the lakes! What a contribution to our problem! Should we not say to these organizations, "We will reach out and see that your program gets into the dark streets and offers opportunity to every boy and girl." This is a work to be sponsored by such organizations as the Knights of Columbus.

Much has been said of the evil of the moving picture. Much can be said of its educational value. Is there anyone that does not go to the moving pictures? The young, middle aged and old are to be found in the ranks of its devotees. Are we not ourselves appreciative of its silent drama and entertained by its comic picture? Is it not a fact that it further illustrates how we have permitted a very good thing to become so commercialized that along with its great possibilities have come its undesirable and unwholesome influences? Has it been all evil in its influence with youth? Surely we could not agree to this statement!

We appreciate that many boys and girls come to the attention of our juvenile court revealing facts that give evidence of their having learned some things in the way of methods for the violation of law through their having attending moving picture houses. It is just as true that we have many girls going about our streets

dressed up, made up and manifesting coy little mannerisms which are poor imitations of the leading lady of the screen. However, the great moral power of the moving picture could be tremendous as an educational instrument if we could eliminate misleading facts and some of the unwholesome suggestion. The great indictment of the moving picture is its false portrayal of family life; the eternal triangle; the faithless wife; commercialized women; murder and robberies; clever methods illustrated in the opening of safes and stealing and a most unwholesome and abnormal emphasis of American family life. Equally important, however, is an attempt by some of us to reach the great publishing houses of modern fiction and the scenario writers.

The next step in recreational programs is to say to such organizations as our Children's Aid Society, "You are doing a splendid piece of work with your Home Library, where you put into the hands of youth and teach it how to use something that will prove a compensating companion all through life—a book." You should go further and into the field of modern fiction, and to be publishers of the same you should say, "We want no more of 'Plastic Age' placed in the hands of our youth." This would be the constructive way of getting at and preventing the publishing of some of this misinterpreted sex matter that is flooding our newsstands and corrupting the minds of our youth.

It would sometimes appear that the average social worker was not always patient with what she considers that prosaic and uninteresting choice for recreation made by her charge. The drama and symphonies, classic and travel and all the great arts may be your choice, but be equally patient with her if her choice be the "Flaming Youth" of the modern screen.

The automobile must be considered today in any consideration of recreation. I cannot offer much in the way of suggestion for this problem. I have not a good substitute for joy riding, if joy riding is what she is wanting. It is hard to compete with the good looking car; the good looking boy; the country road with the moonlight peeking in and out of the forest. It all suggests so much that is lovely in life that I wish it were possible for our young people to enjoy it all without the accompanying danger of too much freedom that permits circumstances arising over which they seem not to have control, resulting often in sex disaster for which youth pays so dearly. But public opinion should be aroused

to better means of law enforcement with the automobilist who rides around soliciting from his car and seeking what he may devour. Traffic is so impelling that we seem not to have any officers to speak of for this kind of work. After all, we are dependent upon a boy and girl with character so sufficiently developed that self-respect will be their great armor of protection and that may make even the occasional joy ride permissible without leaving any scars.

There exists in the larger cities of the country whirlpools of so-called recreation. Hundreds and thousands of young persons, yet undeveloped, are caught in these whirlpools of recreation that are seething and teeming with vulgarity and crudeness. For we have our night clubs, our dansants; we know the public dance hall is the rendezvous for undesirable citizens in every community; we know the pool room is the playground for the crook and hold-up man; we know that the night boat on our great lakes and rivers is often the scene of debauchery and immorality beyond the belief of the average citizen. We know of our gambling dens and of the vicious influences that lurk around some of these gilded cafes and soft-drink houses. We appreciate that we have gone a long way with our public playgrounds, gymnasiums, swimming pools and organized recreational programs. All of these great institutions have been made possible through public opinion. Has not the community a very great responsibility in relation to its commercialized recreation, especially such recreations as appeal to this adolescent group? Is it no greater responsibility than to place it in the hands of local officials and commissions that have the granting and the revocation of licenses? Is it not the responsibility of the community to furnish these officials with law enforcing machinery adequate to their needs?

Should there not be women police in our public dance halls, public parks and at our beach reservations? What is the use of state regulations in regard to the admission of minors to public dance halls and moving pictures, if it seems to be no one's business to enforce these laws? Yet the outstanding need does not appear to be more legislation but greater enforcement of what we have.

Is it not possible to look forward to the time when we shall have Catholic settlement houses bright and gay; good dance halls; good music; good times for the youth of the neighborhood; dramatics; parks; playgrounds; baseball fields; supervised and entertaining moving pictures?

To this end, I recommend:

1. A well thought-out plan to localize recreation to keep young people near home if possible.
2. More publicity in the work of Settlement Houses, Community Service and Playground Associations.
3. A system of reporting regularly to public officials community facts within their jurisdiction.
4. Coming together, from time to time, of settlement workers, social workers and local public officials for the exchange of facts that might prove helpful with neighborhood problems.
5. Moving picture films for children.
6. An acceptable and adequate method of censorship for moving pictures.
7. Greater use of municipal buildings for local neighborhood dansants, etc.
8. An intense study into the question of dancing as a whole.
9. The adoption of a law in the various states prohibiting the use of the pass-out check in public dance halls.
10. A universal attempt to have the age of admission eighteen years in public dance halls.
11. An intensive educational program in an effort to better inform the citizens of the demoralizing influences that exist in some of our commercalized recreations.

THE VOLUNTEER SERVICE OF WOMEN.

Reverend Francis P. LeBuffe, S.J., *School of Social Service, Fordham University, New York City.*

Before I begin speaking at all, I want to say that I am speaking, as we say in Philosophy, in an affirmative sense. What I say about the volunteer worker is in affirmation of the volunteer worker, without any reflection on the non-volunteer or paid worker. I stress this because, as most of you know, there has already been trouble on this question.

I am making an affirmation in regard to the value of the volunteer worker without casting any aspersion on, or making any comparison with, the paid worker, especially in any way in which the paid worker would be injured. And I want to begin this chat with a story or a recounting of a fact in which I shared. It was

rather a warm day this last July; we had been trying to help a certain family into which was crowded a great many difficulties. After working with the family for months, we found out that one of the boys had not contracted his marriage before the Church, and therefore, it was necessary to validate that marriage because they were Catholics. About twelve o'clock one day my telephone rang and the lad said, "Father, I am going to be married tomorrow night, and will you be 'best man?'" I thought that was a strange piece of work for me to do, but I knew Jack wanted a little consolation, so I said, "All right, Jack, I will be the 'best man.'" The following night, an exceedingly hot night, two volunteer workers, ladies of means, and I, met at the Nativity Church on Second Avenue at a quarter after six. Jack and his lady bride of a year and a half standing, were supposed to come at half past six. We waited. Seven o'clock came; half past seven came; a quarter to eight came. No supper for the two ladies! A quarter to eight; eight; and a quarter after eight! I confess I wanted to quit but I did not have the heart as these ladies still wanted to wait. Twenty minutes after eight Jack came with his wife, the baby and the best lady! We had to wait until Benediction was over before we could go into the church. Jack and the lady had to go to Confession, of course, and a very saintly old Jesuit priest heard their confession, and he must have given them an exhortation on each of the Ten Commandments of God and the Church! We knelt, and we sat and we tried to pray! Finally, at nine o'clock we had the couple married! And yet someone the other day said that a volunteer worker would not forego a dinner engagement and was not capable of self-sacrifice! It took three hours on that exceedingly hot night, down in the heart of the East Side, to get that marriage straightened out and there was not a whimper out of those volunteer workers.

With this preface, let us enter upon our subject-matter proper. Do we need, first of all, the volunteer worker? In other words, can we run our Catholic Relief Agencies and meet the need that there is amongst Catholics unless we do have volunteer workers? The answer is very clear. If you go to any of the yearly meetings, for instance of the N. C. C. W., either in national or diocesan conference, or the Annual Convention of the Ladies of Charity in a great city like New York, or in any of the smaller cities, you hear of the hundreds of thousands of hours spent by those good women

in reaching down into the hovels of the great cities, in going into the hospitals and bringing a word of cheer and comfort to the sick. You will know then, if you did not know it before, that it would be absolutely impossible for us to do anything like the great relief work we are doing unless we had volunteer workers. Not only is there a need for volunteer workers, but there is a duty upon the part of all of us to do something for our neighbor. We have the corporal works of mercy, and they are not out of date; they are as obligatory upon us as they were in the early ages of the Church and much more so in these times of a very complex civilization.

A great many of our problems in social service are due to the conditions of our great cities. That does not mean that if you had everyone living out in the country you would have no problems. A man who lived in a certain country district of Pennsylvania some thirty years ago, said that there was not a good girl in that vicinity, although it was a country district. But our problems are tremendously increased in our great cities, especially a city like New York, where we have down on the East Side and West Side those horrible tenement houses which are worse than rabbit warrens because of the way people are huddled in places where the opportunity for normal development is so slight, and where so many temptations are thrown in their way! But do not misunderstand me. Poverty is no more the cause of crime and wrong-doing than riches. The very poor and the very rich have far more crime and far more sin in their lives than ordinary folk for exactly the opposite reason; the very poor because they need so much that they reach out and gain it at times in unlawful ways; and the wealthy commit sins—and they commit them just as frequently and more grossly than the poor—because they have the wherewithal to buy the sin, to cover it up. We of the middle strata of society are blessedly protected from these occasions of sin, the occasion of extreme poverty and the occasion of extreme wealth. There is no use of pointing down to the East Side as any more the cause of crime than it is to point to Fifth Avenue in New York City as the cause of crime. They are the occasion of crime; they are the occasion of wrongdoing, and subsequently thereto they are the occasion of relief on our part. You and I have a duty incumbent upon us to give succor to our neighbor, whether we do it as volunteer or as paid social workers. Most of

us must give it as volunteer workers; first of all because we cannot give ourselves to the work as paid workers; and again because the profession could not take care of all of us as paid workers. Therefore, summing up, there is a need of volunteer workers, and there is in addition a duty on the part of us to do volunteer work.

Now, how can we use the volunteer worker? Again let me say that I am speaking in an affirmative sense without comparison. How can we use the volunteer worker? Let us begin to make distinctions at once. We may have a volunteer worker with money, and of course, if he or she wants to give it, hundreds of dollars or thousands of dollars, or if one in a spirit of generosity wishes to give, say, her country home as a place for poor girls, no one will ever say there is no room for that kind of volunteer worker. Oh, no! We know that all are in favor of that kind of volunteer worker. We may at once dispense with the question of the volunteer who volunteers to give of her wealth. She is always gratefully received, always welcome, and, at times, it may be to her own dislike, fawned upon by those who seek money in a way that is not quite tastefully done.

Secondly, we have volunteers who contribute personal service. They may have money, or they may have nothing but the God-given powers of soul and body to contribute in service to their fellow-men. Here again we have further distinctions to make. You may have a volunteer who is willing to give personal service, but will give it spasmodically. The spasmodic worker is a worker of very little use, because she will come today and may be tomorrow, and then after a few days she is gone. But if you think clearly, you will see that the trouble with such a worker is not that she is a volunteer but that she is spasmodic. Therefore, we must not blame her volunteering, but we must blame her emotional instability, which would be present if she were even a paid worker, and would show itself in any other field whatsoever, because she is the creature of impulses.

But suppose you get a steady volunteer worker. Again we ask is that steady worker trained or untrained? If the volunteer worker is trained, no one can make any objections to a steady, trained volunteer worker. By "trained" I mean of course, one who is trained in a school of social service or any school of sociology. But suppose the volunteer worker, though steady, is untrained;

suppose we get one who is untrained both in the technical school and untrained in the great university of experience? Suppose one comes along young and immature and wants to do volunteer work, what are we to do? Take such a volunteer, watch such a volunteer, see that that volunteer does not handle problems which are above her, test her out and see whether she has the maturity fit for such problems. On Thursday morning, Dr. Kerby asked me if I would accept eighteen or twenty as a good minimum age of a good social worker. My reply was that I would not set an age. It is all an individualistic problem. A girl of eighteen may be more mature than a girl of twenty-five; a girl of twenty-five ought to be more mature than a girl of eighteen, but sometimes she is not. What we want is maturity, *i.e.* an outlook on life ripened by absorbed experiences. Therefore, if we have a volunteer steady worker who is untrained in every sense of the word, we all say that such a worker must be handled very carefully. Such a worker must not be turned out into fields that are beyond her, but at the same time that desire to work for others must not be crushed within her, because it may be that she will in time be one of the outstanding social workers of her day.

But suppose we have a worker or a person who is untrained in the technical schools, but has had many courses in this great university of experience wherein we Catholics have learned with Christ as the Dean. After all, that is the only degree that counts. We do not value the man or the woman because he or she has an A.B. or an A.M. or a Ph.D. or an LL.M. or anything else. We ask what they have learned in the university of experience. Have they absorbed their Ph.D.; *are* they Ph.D's., not *have* they a Ph.D? And so with the social worker. We as Catholics are all students in the great university of experience, of which Christ, Our Lord, is Dean, and we have there a Master who will give us the right solution to these problems. If we take that course well and absorb experiences, then we shall be worth while as volunteer workers. We cannot turn such persons away. They may even be immature in years, yet we may find by a spiritual intelligence test that they rank very high. We may and should use such persons, for they bring with them a certain vivacity and a certain newness of outlook, a certain definite approach to the problem which at times is liable to become colorless for those who make social work their vocation. We all know how that is. Most of us have side lines

of work in which we are interested. In our tired moments we will turn to that side line in preference to our main line of work, because the daily drudgery of our vocation wants a surcease; we need and want a change. That is no reflection on our daily work, but it does mean that our hearts and our minds demand a change. Just as I may approach a hobby of mine even when I am tired with a greater snap and a greater vivacity than I would my ordinary work, so the same way with a volunteer.

The volunteer may come in and it will be like a breath of fresh air. That does not mean that she is better than the trained worker; it simply means that she comes now with a newness of approach. It is the same thing that would happen in the army when the men in the front line trenches are relieved by fresh recruits. This does not imply that the men coming in to stand side by side with them are any braver; it does not mean that they have served longer; maybe they have not. But when those men stand by their sides, it gives the old men who have been campaigning a long time a freshness of outlook and thus renewed hope. It means that they feel they have younger, more vivacious brothers alongside of them.

I think there is a great deal to be said on this point. I have some ladies now in mind, mothers of families, whose children no longer need their immediate care—although in one way since they are in their early 'teens, they need greater attention than ever. The most foolish mortal alive is the young girl or boy between sixteen and twenty-two. But they have more leisure because those children, while demanding a greater interest in the formation of their characters, do not make so many demands upon the time of their parents as they did when they were much younger children. If you take a steady worker who has had years of experience in bringing up a family, it certainly would seem strange that such a woman skilled in bringing up her children as a true Catholic mother, is not preeminently fit to go out now and tell the underprivileged mother—if we may so name her—tell her how she may bring up her children in the love of God; or that this good mother who has enfolded her own little ones and brought them nearer to God, may not go out and put her arms lovingly around a little girl that is beginning to go astray.

Only recently in New York, a poor, little unfortunate girl on whom the world had laid soiling hands, said to those who relieved her when her second illegitimate child was born, "Oh, if I had only

had a woman to stand by me these last five years! Maybe things would have been different!" She had been left motherless and thrown out into the world, and like many another girl, she slipped before she knew it.

A third class of steady workers are those not necessarily wealthy, but of sufficient social position; those who have worthwhile contacts of which use can be made. When there is question of relieving immediately those in need, such a person is well worth while. When we have a case that must be hurried and we desire a definite avenue of approach which can be reached by a definite woman who has the entré, it is well worth while to have someone of that sort to whom we can appeal and ask for this favor for the sake of this boy or girl whose outstanding need is to have something done at once and done well. Thus if a volunteer worker is in a social position that gives an ample opportunity of tieing up, as we say, with the higher authorities in any agency, such a worker can be of tremendous aid.

One other aspect of the volunteer worker is this. It is a fact that some few people will not confide in the paid social worker. This is no reflection on those that are in the work as a specific life work. You have often heard the story told of the Irishwoman who when the social worker comes to her and asks for the privilege of helping her, will look at her and say: "Are you one of those women that are making their livelihood out of the likes of me?" And she will not speak. You may have come across such types of women who will not give their confidence to anyone who is receiving money because of services rendered to them in their poverty. Just before leaving New York, a very prominent volunteer social worker telephoned me and said, "Katie has 'phoned to me and I know where she lives. She will allow no other human being except myself and you to know where she lives. She does not trust the rest!" Poor Katie will confide in this woman because she feels that the one thing she is doing it for is out of love for her. I do not say that that attitude of mind is correct. I do not approve of it; but when you are dealing with human beings, take them as they are and you may cure them. If you do not take them as they are, you will never cure them.

Now for a few objections. One which I mentioned before, or touched upon in the story I told in the beginning, is that the volunteer worker is not capable of acts of self-sacrifice. Now that is

wrong. I want to mention rapidly just a few instances that I know of personally, without mentioning names, where acts of self-sacrifice have been made.

Do you call it a spirit of self-sacrifice when a Catholic Big Sister, a volunteer, will take three years of law and get a Bachelor's Degree simply to be a better Big Sister? For three years she went her way daily to Mass and Holy Communion and then into the children's court and then into the law classes without at times even having had chance for luncheon? Is that a spirit of self-sacrifice? Do you call it a spirit of self-sacrifice when two ladies of means, volunteer workers again, will take that girl of whom I speak and her two illegitimate children and stay for three hours in a rectory waiting for the priest to come back and have the children baptized? Do you call it a spirit of self-sacrifice when a lady of leisure will leave her house in the wee hours of the morning, and rush down to another woman to listen to her story of a broken heart, and try to give that soul courage again? Is that self-sacrifice? There is self-sacrifice, and it is wrong to say that the volunteer is not capable of it.

Again, let me ask this question. Looking over the various fields of life, wherein do you find a great spirit of self-sacrifice? Is it not among the few in any walks of life? Wherever you go, is it not the rare thing to find a man or woman who is capable not only of great renunciations made once and for all, but is capable of the daily grind in a spirit of great self-sacrifice, be he or she paid or not for the work? As the old Scotch proverb says: "It ain't the 'eavy 'untin that 'urts the 'orses 'oofs, but it's the 'ammer on the 'ard 'ighway." Few of us have a great spirit of self-sacrifice that will carry us day in and day out through the years. Why then expect a great spirit of self-sacrifice in those who do their work as volunteers? Even though you did not find it, that would not be an argument against them.

Secondly, it is said that the volunteer worker makes mistakes. Well, only dead men make no mistakes! And only people who do nothing make no mistakes except the great mistake of doing nothing! I remember one occasion in one of the courts of one of our large cities. A very sad thing had happened and subsequently a child marriage had taken place, and it was due in part to the fumbling of a trained Catholic worker. I took exception to the Judge who had given me the privilege of sitting with him that day on the

bench. The Catholic social worker came to me afterward because I had said openly, "This thing is wrong." I said to her: "If you want my opinion on this, here it is: You have made a gross mistake, and you ought not to do that again." She said, "I will take it up with Catholic Charities." I said, "You can take it up with Catholic Charities." So she did, and she was properly reprehended for her gross mistake. We all make mistakes. The paid social worker makes mistakes and some bad ones; and the volunteer worker makes mistakes and some bad ones. Indeed, the more we deal with people, the more we feel we must hang our heads with shame for the mistakes we make. When we do succeed, it is with the grace of God. The answer is for all of us to cultivate prudence, the greatest of the virtues, and also to develop the ability to doubt. If a social worker, paid or unpaid, volunteer, trained or untrained, has not the ability to doubt, she is TNT in the social service work, and she is going to wreck many lives.

Finally, what is the history of social service in the Church except the history of the volunteer service? If you go back to your New Testament, you will find that the first social service work recorded in the New Testament was done by the deacons, one of the purposes of whose consecration was to give relief to the needy and the hungry of the early Church. You know the beautiful story of Dorcas, otherwise known as Tabitha. There are only about three verses, and we cannot compete with the language of the Scripture (Acts ix. 36-45):

"And in Joppe there was a certain disciple named Tabitha, which by interpretation is called Dorcas. This woman was full of good works and almsdeeds which she did.

"And it came to pass in those days that she was sick and died. Whom when they had washed, they laid her in an upper chamber.

"And forasmuch as Lydda was nigh to Joppe, the disciples hearing that Peter was there, sent unto him two men, desiring him that he would not be slack to come unto them.

"And Peter rising up, went with them. And when he was come, they brought him into the upper chamber. And all the widows stood about him weeping, and shewing him the coats and garments which Dorcas made them.

"And they all being put forth, Peter kneeling down prayed, and turning to the body, he said: Tabitha, arise. And she opened her eyes; and seeing Peter, she sat up."

Dorcas never took a course in training, except in the university of experience, with Our Lord as Dean. Come down the centuries

to the time of St. Francis of Assisi for an example of training. Was he not a valiant worker? As Chesterton says so well in his *Life of St. Francis Assisi* that when he kissed the leper on the road, he changed the history of Europe. And did St. Peter Claver have training? St. Peter, the man who brought salvation both of soul and body to the poor negro slaves carried out from Africa down to the shores of South America, the man who would go down to the docks of Carthagina, care for the poor slaves spiritually and physically, and cover them with his own robe, which miracuously gave out a sweet odor, thought it had clothed the foulness of their bodies. Or did St. Vincent de Paul ever have training?

Therefore, let us, as Catholics, remember that we need in social service work both the trained and the untrained worker. We need the trained worker especially in organization work. We need the trained worker in the positions of authority in the actually functioning agencies of our work, so that those of us who are volunteers may be guided aright; that we may know what we should do; that we may go to them in doubt, even as they, in their doubts, have to go to older and wiser heads. There is then no contradiction between insisting upon the training of workers and also emphasizing the tremendous field for the untrained worker. It is indeed a splendid thing if you can make the volunteer worker take a course of a few lectures at least that she may know the agencies that are at hand and know where she can go to gain this bit of relief, and where she can go to gain this other kind of relief; where she must take children with this disease, where she may place this other type of ill health.

Remember this, that we need volunteer workers, that we have a duty to become volunteer workers, that there is a great field for volunteer workers. And remember that the spirit of Christ alive in our hearts is the ultimate thing that we need. That is the source from which all our energies must flow. We must have the training for those who are in positions of authority and who ultimately direct the agencies that are really functioning in immediate relief work.

I am sure if we make the proper distinction, that we can all agree that the volunteer worker has a distinct place in our social service program; that without the volunteer worker we could not do a fraction of the work that we ought to do. And then it is that

we shall fulfill the command of St. Paul given, let us remember, not to priests, not to religious, but to the ordinary workmen of Philippi, the ordinary men and women of Corinth, that they should not look to the things that were their own, but be anxious for those that belong to others; and should show mercy one to another. That is the task of the volunteer worker. God grant that today we have other St. Francis Assisis, other Peter Clavers, and other St. Vincent de Pauls, who were educated in the university of experience, with Christ as Dean!

DISCUSSION.

Mrs. Adolph Kopisch, *President, League of Catholic Women, Dallas, Texas:* Community responsibility would be more efficient if begun in small groups and continued in larger federated groups. You can make neighborhoods take an interest and respond when it is in their midst and applied to their own loved ones. Pleasure or recreation is half of the program of life and should be a part of our educational system, for we have had the motto many years—"fitting our people for their life work." Work is the long thoroughfare and play or recreation or diversion are our cross streets.

First. The recreation, whatever its form, is thought out by those specializing in this as their work for the betterment of our communities and human society.

Second. It is maintained in some way or form either by our state, government or welfare agency and sometimes by clubs—either on a large or small plan. This assures our parents, guardians or advisors of protection, helps them in their responsibilities and should show returns to its benefactor. The home should guide the first step of our lives either in work or play. Lessons taught there, good or bad, carry us over the road from cradle to grave. School is the next station in our road. That is why our colleges make the wonderfully attractive programs on their recreations.

In our districts of under-privileged children we should encourage the story hour in libraries, school auditoriums or some home. The swimming and wading pools should be patroled.

Music should be given from the first grade. Our natures are all musical if trained in time. Sing-songs and dancing classes are the main avenues. Drills and pageants come later. How many here know every word of our national airs or of the old songs or even worthy new ones?

We have policemen and policewomen in parks and dance halls; censor boards for picture shows, but they are not strict enough, and if they assert themselves they are afraid of losing their positions. In this we take better care of our factory community than the aristocrat. Since the chaperone has been laid to eternal rest, the later group is free. Many times they have occasion to go to some one for advice. The "know-it-all" party of this age suffer more keenly than any other group we meet.

The educated privileged children rarely had disgraces in past decades of history. It was usually the opposite side of life that endure disgrace but pitiful is the ratio today—why? Because of the crying need of Community Responsibility for Commercialized Recreation.

Rev. H. F. Rooney, *West Union, Iowa:* May I ask a question of Miss Driscoll? What would be her opinion of trying to instruct young people in a better taste for dancing? We cannot do away with dancing. I do not want to do away with it. I believe it a fine recreation if conducted properly. I suppose it would be a gigantic task to try to teach the young people of a town to dance properly yet I would like to have suggestions from those experienced along that line. Is it possible in a community to give dancing lessons which will improve the taste for cultured dancing and which will teach young people to dance properly?

Miss Driscoll: The feeling I get from persons who know more about the teaching of dancing than I do, is that if you will take the children young enough and teach them correct dancing there is no question but that it will be impossible for them in later years, to go through some of the gymnastics that we have in the public dance hall at the present time. So in my paper I referred to dancing lessons for children between the ages of nine and twelve. I think also between the ages of five and six would be proper years in which to teach dancing. I also brought out that dancing with persons in the better stations of life is also often incorrect as well as among people to be found in the public dance halls.

I tried a public experiment in Boston, in which I lost much money. After the second night I realized I was on the wrong track. I established a dance hall in the center of Boston, in the heart of the recreational center of the city. I felt the second night that I had opened up one more place in the community that was unwholesome in its influences. I kept on for three months and have been pursued by the people in my own district to tell what is the remedy for dancing; and frankly, I have no remedy. Someone must think it out who has more to contribute than I have. The whole trend of things is so different for the young people! The Dancing Masters Association considered that there is only one way out, namely the teaching of the dance between the ages of eight and twelve, by persons with some love and understanding for music.

Rev. Francis P. LeBuffe, S.J.: The only remedy is the old remedy of modesty, about which many of our young Catholic girls seem not to know anything! Now, that is a very strong indictment. Our Catholic girls come to Confession; they have nothing to confess. And yet when they sit down in the presence of a man, he has to guard his eyes so carefully that it is almost impossible to keep control of his eyes! And who is to blame? The mothers and the fathers are to blame for allowing these girls to dress so improperly, with such immodest dresses that they are open incitements to any man who is still a human being to do what is wrong. But to the question touched on by Miss Driscoll relative to dancing. If you do teach your

children from eight to nine, or from nine to ten, or from ten to twelve, the most proper dances, if you do give them all the external training you want, that will not solve the difficulty. It does seem to me as I listen to all these talks and addresses on moral problems that the one thing we are forgetting is character, and the one thing we are forgetting in character is that morality is from the inside out. Unless the boy and the girl have a sense of modesty, you can never get any dance hall to appeal in successful competition with the lascivious dance hall. And why? Because the lascivious dance hall appeals to something that is a driving force in human nature, which God put there for a very definite purpose. You cannot make the external appeal of a clean dance hall strong enough to overcome the real appeal which is in a lascivious dance hall, unless inside the boy and inside the girl, there is something that offsets the appeal. It is this *inside* force of character that counts, and I think the experience of every priest is this, that the majority of girls who go wrong owe it to themselves, unless it be a brute or neurotic who takes advantage of them. The normal man will not take advantage of a modest girl. That is true. In my experience I have had girls tell me that then only did they do evil when they have gone out and forgotten the priceless treasure of modesty. It was only when they forgot their modesty that the man yielded to them. Unless we get this internal sense of modesty, we might as well stop talking about commercialized recreation and everything else. You cannot make the clean dance hall as appealing, sensitively and sensually, as you can the lascivious one. That is why those of us who want to lead clean lives keep away from what is unclean, because we know we cannot stand the appeal of those things and keep straight. Therefore, the clean-up of the dance hall and the clean-up of the movie lies in that sense of modesty in our young Catholic girls, and in our Catholic boys.

Rev. M. B. Schiltz, *Des Moines, Iowa:* I would just like to say a word about character forming through recreation. Father LeBuffe insisted that character training is an absolute essential in guarding any girl or any boy against falling later in life. Now, it seems to me that very many priests are under the impression that if they teach a child its Catechism, if they urge the child to attend Mass and to receive the Sacraments, everything will be all right as they go through life. I think that this is not sufficient. Certainly, by saying our prayers, by attending Mass and by receiving the Sacraments we obtain grace which is absolutely necessary in character formation, but it is not enough. You know that good food is the first requisite in physical development; but you must also educate the child to exercise its arms and try to walk. By exercising itself the child gradually turns this food into muscles and into strength. So it is with grace. The grace the child receives through prayers and the Sacraments must be turned into habits, into virtues. This can be done only by the repeated performance of good acts. It seems to me that we ought to use every possible means that we can to get the Catholic boy and the Catholic girl to perform good acts and to develop good habits; in other words to develop character. And this is going to safeguard the child as it goes through life.

Mrs. Thomas Burns, *President, Protectorate of the Catholic Women's League, Chicago, Ill.:* I just want to say a few words with reference to the statements that we have listened to from Father LeBuffe. There is no question in the world but that the responsibility of teaching young people proper dress and conduct lies with the parents. Sisters have tried every means to modify the tendency towards indecent dress, and in many schools they have laid down certain rules and regulations as to how short the dresses may be in length, how low they may be in the neck and how the stockings shall be worn. I know for a positive fact of many many parents who oblige their children to comply with those rules. But I know of a great many other cases that have come under my personal knowledge where the parents, when the children return home from school, permit them to change their clothing and to follow the ridiculous and immodest custom now practiced in this country.

The whole responsibility for indecent dress upon the part of our young people rests upon the shoulders of parents, and I am sorry to say that mothers are more lenient than fathers in this regard.

Mrs. Ella Finke, *The Bureau of Catholic Charities, Dayton, Ohio:* I want to tell of a very happy partial solution that the Council of Catholic Women found last winter in regard to the dance problem. We all realize that our young people love to dance. I love to do it myself. We employed last winter the owner of the finest dancing academy in Dayton. He is the retired president, I believe, of the National Dancing Association. We paid him fifty dollars a night, secured the gymnasium of the Knights of Columbus for twenty-five dollars a night and organized a dancing club. There was no age limit for the boys or girls, men or women, and the charge was two dollars for a season ticket. This included twelve dances.

We asked Father O'Reilly of the University of Dayton to permit his college men to attend these dances on account of there being so many girls. The arrangement was made that the boys were to leave promptly at eleven o'clock, and they were not to take any of the girls home. We had means provided for them. The boys were brought from the University by the Knights of Columbus, and at eleven o'clock they were taken back, the girls were taken home, many of them by their parents and others by women who were interested in this work. It was understood distinctly that no one was to leave the gymnasium between the hours of 7:30 and 11:30 o'clock unless it was to go home. One evening we saw a young man and girl go out. We told them that it was not allowed. They went anyhow. We followed them to the door and saw a group of six outside. One of our local girls was the ringleader. She had a party arranged some place else. We informed them that if they left they could not return to the dance. They were very sulky about it. Two couples did leave. The next morning we told the parents of these girls that if they were to stay in our dancing class they would have to follow our directions. The mothers and fathers came to the classes every Thursday night after that.

Our attendance was over 300 so it was necessary to arrange these classes for two nights a week instead of one. We cleared above expenses $285.00.

Now the Knights of Columbus have taken it up this year and they have classes every Thursday night. They have stolen our thunder, but we feel that we have started something good, anyhow.

Miss Cecelia Van Schaick, *Executive Secretary, League of Catholic Women, New York City:* I wonder how many of you know just what are the evils of the pass-out check in a public dance hall. Well, in some parts of the country it is necessary to pay for each dance but in my city the rule is you pay a flat amount for admission and no pass-out check is issued.

I feel it would be a reward indeed for having come to Washington, apart from many other rewards, to feel that you members of the Conference are taking to your separate places an understanding about this pass-out check, and that each of you pledge yourselves individually to look into your own city condition and see if you cannot get something started in this matter.

If we are to have public dance halls let us have all over the country a flat rate of admission, and have the patrons remain in the dance hall until the dance is over, unless they are sick. If they go out and wish to come back again, let them pay another admission fee. Let us make the place less attractive for the woman of the streets to solicit her business. Just remember, as we say in Boston, prohibition came along and the authorities said five hundred women of the streets were turned out of the cafes. But where did these women go? They did not die, did they? They went to the public dance halls.

Don't misunderstand me on the question of the public dance hall. I have it very much at heart. I know young people must dance and I want them to dance. I believe in it absolutely. But I don't want any little girl in whom I am interested touching elbows with a woman of the street, nor dancing with a dope peddler or bootlegger or similar person. Let us work for the elimination of the pass-out check. Let us concentrate so that every city in the land will understand our policy.

Miss Mercedes Murray, *Washington, D. C.:* May I ask one question? Is the Catholic Church using the women of education in different cities? From my experience I will say—No. I have had experience with large groups of people in educational agencies. Let me give you this as an example: Over two years ago I said to some Sisters who were visiting here in the community, "I am going to such and such a place to supervise today. Do you want to go with me, just for the experience? It's unusually interesting work." They said, "Yes, we do." And they went timidly. And as I pointed out to them the women in that work who are Catholics, who are doing unusual work, and whose work is absolutely unknown to Catholics, these Sisters said to me, "Catholic women are doing unusual things, but it is not known." Now, I know of at least two girls, women, mature, with splendid experience and education, who could have been used wonderfully to advantage in Catholic Charities, had they known where to apply to help. That is my question. If you want trained workers, if you want volunteer workers, can there not be in each community, in each central charity or-

ganization, a person of vocational experience, who will be deputed as a contact officer, we call them, who will meet that person coming in who will say, "I would like to do some social service work. I don't know very much about it. But here I am. Here is my experience and education. Use me." She will be sent to that person to talk over things. "These are our avenues of work in Charities. Which ones appeal to you?" Then she would be detailed with a good worker along that line, to watch that good worker work, before she is given her own head in the work.

While in a non-Catholic college I worked in non-Catholic settlement work, because I didn't know, and I could not find out, in a large city like that where a Catholic agency could use me. This is the suggestion: Could there be posted in the parish churches near by the universities a bulletin—not one of these cut and dried things, but something that's gracious, and something that is interesting for those Catholic girls of higher education who are willing to work, even for only a few hours a day, or maybe part of a week, saying, "We can use you. We would be glad to use you, if you will see such and such a person, at such and such a place."

Mrs. Frank C. Horigan, *Baltimore, Md.:* How will we get the Catholic women started? In Baltimore, we are doing this. The young lady said she would like to know whom to help and how to help. If we have a course of lectures in Baltimore for next Fall, all the Catholic women will be invited to attend these lectures. It will be a great pleasure for me to try to persuade our women to attend these lectures, both from the Sodality and from the National Council of Catholic Women. There may be many who will go to those lectures. Many will be enthusiastic for a little while at the lectures. But you will see soon which of those women will stick. Only two or three, or half a dozen, really worth-while women will stick.

Our college girls are timid about starting in this work because they have had no experience. If they would take this course of lectures they could go ahead with the work, and if they had a difficult problem, I do not see why they could not use the dear old Catholic Charities. That's what we do in Baltimore. We go ahead with our own work with the Ladies of Charity, and if we have a difficult problem, we refer it to the Catholic Charities.

Mrs. Louis Tarr, *Sodality Union, Baltimore, Md.:* I want to express a few words of thanks to Mrs. Horigan for introducing me, in a way, and speaking of our work with reference to the volunteer service. Our method is, when we have our Sodality Union meeting, we pass out blanks asking for the name and address of volunteer workers; the day, the hour and how much time they can give us. We have at present one hundred and seventy-five volunteer workers, all active, and ready at our command to do anything we ask them to do, whether it's sewing, cooking, conducting Catechism classes or anything else in our line. We have our Community House at 113 South Broadway; and, as I said yesterday at the luncheon, we have five thousand individual members and thirty active Sodalities all taking part in volunteer service.

COMMITTEE ON WOMEN'S ACTIVITIES.

Luncheon Meeting.

Saturday, September 12, 1:30 P. M.

Chairman, Miss Teresa R. O'Donohue, *President, League of Catholic Women, New York City.*

REPORTS FROM ORGANIZATIONS OF CATHOLIC WOMEN.

LADIES OF CHARITY.

Baltimore, Md., Mrs. Frank C. Horigan.

In standing before you to give a report of the Activities of Women's Organization in the Archdiocese of Baltimore along lines of social service I realize I am provoking a question of much debate, the Value of the Volunteer Worker in the Field of Charity. Nevertheless I feel that there must be a fair solution of this question, and as one representing the Ladies of Charity, which organization has a record of eighteen years of hard, earnest work in this field, I feel I might contribute a bit to the answer.

The Ladies of Charity of Sts. Philip and James was organized in 1907 by Rev. H. Monaghan, a member of the original executive committee of The National Conference of Catholic Charities. Father Monaghan imbued with a spirit of St. Vincent de Paul, and like him feeling the need of a woman's heart and a woman's hand in ameliorating the needs of the poor organized the Ladies of Charity as an auxiliary to the parish St. Vincent de Paul Conference. Thus we have labored for years under his guidance with the help of our beloved Sisters of Charity.

Finding in the course of the work the need of a Day Nursery and Community Centre, the Gibbons Guild Day Nursery was founded in 1912. The first and only institution bearing the name of our beloved Cardinal of sainted memory. This has done much to solve our family case problems.

Statistics give a poor concept of work accomplished, so I will give a brief report of the work of the large branches of Ladies of Charity, Sts. Philip and James Church and St. John the Evangelist, and you can visualize their worth. Other units of Ladies of Charity are now under formation, in fact, our beloved Moderator has left us to spread his enthusiastic endeavors in new fields for he is now pastor of St. Ambrose in Baltimore and will inaugurate the Ladies of Charity at once in this parish. Added to these groups we have other organizations eager to enter the field of charity. The Catholic Daughters have a social service program as well as the I. F. C. A. and their splendid large group of earnest workers, also the Sodalities of the Blessed Virgin Mary. Taking it all in all these groups embrace thousands

of Catholic women filled with that innate love for God and God's poor, longing for the opportunity of putting their love into action, feeling that Our Lord spoke, not only to the trained worker, but to all mankind when He said—"Whatsoever you have done to these the least of Mine, My brethern, you have done unto Me."

Now shall these earnest, willing women find an outlet for their inspiration or shall these groups whose greatest asset is their Catholic womanhood be wasted simply because, as some say, they know not how to go about their Father's business? Why cannot they be taught and trained? You might say—"They have been tried and found wanting." Is this entirely their fault? And shall all be condemned because some have proven incompetent? Perhaps, if someone rich in experience had given them the benefit of their training they would have proven themselves in time worth while. For the reports you have just heard are the result of the inspiring example of our moderators. We have been helped by the monthly talks given us by trained authorities, both Catholic and non-Catholic and the inspiration we received from the Conference of Catholic Charities. I feel that a step in the right direction has been taken by the Sodality Union of Baltimore in the course of lectures soon to be given in Baltimore under their supervision to which all Catholic women will be invited. This project, I am sure, will reap a rich harvest.

Wilmington, Del., Mrs. A. P. Mahoney.

I submit herewith a short report of the Ladies of Charity of Wilmington, Delaware, for the period beginning February 1, 1924, and ending September 1, 1925:

The Ladies of Charity of Wilmington, Delaware, were organized in the year 1908 and hold their weekly meetings in the hall at St. Peter's Orphanage, conducted by the Sisters of Charity of St. Vincent de Paul. At present there are approximately two hundred and eighty members. Of course, these are not all active members.

150 Families supplied with groceries.
12 Families supplied with milk.
50 Pair of new and 25 pairs of slightly worn shoes.
209 Articles of clothing distributed.
43 Families supplied with coal.
217 Families visited—150 found worthy.
10 Layettes for infants, consisting of 22 pieces each.
18 Persons given free hospital care.
3 Hospitals supplied with religious articles to be used for the benefit of the sick and dying.
45 Persons given free nurses' care.
27 Pieces of furniture supplied poor families—mostly bedding.
6 Children placed in Catholic orphanages.
4 Girls placed in Catholic homes.
190 Visits made to the sick.
50 Bundles of old linen to tubercular and cancer cases.

Monthly visits are made to Industrial School for Boys, a Mass being said and all boys receiving Holy Communion supplied with breakfast. Altar and linens are taken care of by the Ladies of Charity.

Annual Christmas and Easter treat given to all inmates of County Home, Little Sisters of the Poor, St. Peter's Orphanage for Girls and Ferris Industrial School for Boys.

165 Baskets of groceries distributed at Christmas.

200 Assorted magazines sent to federal and state prisons.

360 Children's garments cut and made by the members.

$60.00 paid out annually for Spiritual Benefits.

Keokuk, Iowa, Mrs. Joseph M. Furlong.

We have ten charitable organizations, but there is no hesitancy in ascribing the leadership to the Ladies of Charity, a Catholic organization, doing charitable work in a Christlike manner, regardless of color, class or creed. Our membership numbers over five hundred and fifty representative women from the three parishes of our city.

Cooperation has been the keynote of our success, not only with our members but with the community in general. We are very peaceable but always hold our own with non-Catholic organizations.

In the past five years we have done much good. Over 10,0000 visits have been made to the sick and poor. We have given out over 8,000 garments and have received over 9,000 garments from members and friends of the society.

Material prosperity has attended our society since its inception in 1913, hence we have been able to extend our charity beyond Keokuk. We have sent liberal donations to the Holy Father, to the Dempsey Settlement in St. Louis, to Father Dunn's Newsboys Home, St. Vincent's Orphanage in Davenport, Father Flanagan's Boys Home in Omaha, to the home for the aged in Quincy, to Dubuque and many other places.

The orphans, the aged, the sick and the poor have special claims on our attention, and as the case may require they are provided with homes, medicine or clothing. We also make every effort to visit them and see that they receive the proper care.

We pride ourselves especially on the attention given to poor boys and girls who are not financially able to attend the Catholic schools. We have a committee for this work composed of the ladies in the various districts of the city and when a deserving case is found we furnish clothing and books and proper nourishment for the child or children. The good Sisters of Charity of St. Vincent de Paul take care of the children when they have been placed in the schools. This is all done in strictest confidence and none but God knows of the amount of work of this kind that we do. Hundreds of children owe their future success to the Ladies of Charity.

The altar boys are likewise cared for on all occasions. We also furnish many outfits for deserving boys and girls for First Holy Communion, Confirmation and graduation. Many children have been placed in private homes, often one of our own members takes an orphan as her own child. Besides

this united work of the members for poor children, many of the ladies give individual attention to them, thus making better citizens for the future.

New York City, Countess Georgine Iselin.

The parish centers number 51—an increase over last year—and their work is divided under the following heads, covering all fields of endeavor: relief; sewing; visiting the blind, crippled and aged; neighborhood organizations; immigration work in cooperation with the Archdiocesan Council of Catholic Women; visiting hospitals and the institutions on Welfare Island; $24,620.95 was spent in relief, 7,900 visits were made to homes caring for 6,062 individuals and 14,599 articles of clothing and furniture were distributed. We have prepared 4,941 children for the Sacraments, 1,497 persons for Baptism and brought back 74 to the fold; 34 marriages have been validated; 104 Americanization classes held; entertainments and Christmas dinners given to 14,599 individuals. All do not keep a record of time given to this labor of love, but we have a total of 28,878 hours of volunteer service in the field of charity. The hospitals, public as well as Catholic, are visited weekly by various groups who take magazines, religious articles, refreshments, etc., to the patients. The total number of individual visits made by the various committees was 143,167.

At St. Eleanora's Home, Tuckahoe, 1,060 men, women, children and babies were helped to regain their health by convalescent care for two weeks or more, and at St. Elizabeth's Home, Spring Valley, 1,046 individuals were cared for. The St. Vincent de Paul Home at Spring Valley gave two weeks vacation to 2,138 children. Tally-Ho-Rest, a vacation and week-end house, gave 3,053 days of pleasure during vacation period.

The Catholic Young Women's Club reports 469 members, 431 of whom are enrolled for classes in gymnasium, domestic science, sewing, bowling, dramatics, dancing, etc. The Marian Club has a monthly attendance of over 1,000 girls in various classes.

The Catholic Settlements look after the spiritual as well as the temporal needs of those coming within their influence. During the past year over 400,000 children passed through the doors of the seven settlements reporting and four reported that 2,768 children were prepared for the Sacraments.

The Christ Child Society distributed 2,000 garments and 209 toys at Christmas.

The Guild of the Infant Savior made 685 visits to hospitals, institutions and rectories and helped advise 1,225 persons.

The Ladies Auxiliaries to Catholic Institutions and Social Service in Catholic Hospitals report $55,078.00 raised in funds; 36,357 articles of clothing and linen made and distributed; 75,764 surgical dressings made; 15,752 visits made to homes and 26,739 volunteer services given.

The Little Sisters of the Assumption, the Dominican Sisters of the Sick Poor and the Helpers of the Holy Souls report 36,094 visits and 117,992 hours of service rendered.

The House of Calvary gave 24,776 days treatment to 294 cancer patients.

The Catholic Center for the Blind have 38 girls enjoying its hospitality, all engaged in different occupations for a livelihood. At St. Joseph's Home, Mt. Loretto, 38 girls are cared for and given industrial training. Monthly retreats for the blind at St. Regis Cenacle have an average attendance of sixty to seventy.

The Cooperative Committee reports that the Women's Workhouse, Welfare Island, Queens County Penitentiary, Jefferson Market Prison, the Tombs, Florence Crittendon League and Greycourt, N. Y., are visited regularly—confessions, 1,709; Communions, 1,660; converts, three; garments distributed, 298, and positions secured, fifteen. The 26 day nurseries report: Total aggregate number of children cared for, 607,619; individual children, 5,989; cost of maintenance, $197,410.99.

The McMahon Memorial Temporary Shelter for Children gave 7,598 aggregate days care to 607 children.

Forty-one meetings of the Council and various committees were held and in addition to these meetings 1,930 persons called for advice and information; 508 new members were affiliated in December. The Social Service worker paid 136 visits to Bellevue Hospital and interviewed 1,125 Catholic mothers in maternity ward, listing 200 babies for Baptism by the Carmelite Fathers. This worker also made 569 additional visits to homes and rectories.

The membership of the Ladies of Charity of New York City is now 2,752.

LEAGUE OF CATHOLIC WOMEN.

New York City, Miss C. G. Van Schaick.

During the past year the League of Catholic Women of New York City has directed its efforts along the lines of emergency relief work, employment, cooperative and room registry work. The Executive Department cooperated with the Red Cross Roll Call, National Council of Catholic Women, National Catholic Welfare Conference, Ladies of Charity, Catholic Charities and the National Conference of Catholic Charities.

The Emergency Relief Department distributed 10,000 surgical dressings to various hospitals in New York City. This Department also distributed 4,308 articles of clothing through the medium of various social workers. Among these articles 100 were sent to the Immigration Committee of the National Council of Catholic Women, 100 to Catholic Charities for a special Christmas donation and 50 to St. Francis Xavier's Convent in the Bahama Islands.

The work of this department was accomplished entirely by volunteers under the direction of the Director of the Emergency Relief Department and covers 2,760 hours time donated.

Guest rooms giving accommodations for fourteen girls at headquarters are constantly in demand. The girls have the use of a large room to entertain friends. The aggregate number of persons accommodated during the past year was 3,600. The guest rooms are under the direction of an Executive Department.

An Employment Exchange newly opened in May, 1924, has entered on its files for this year 688 applicants. Of these 175 have been placed, 1,463 consultations have been given, taking into consideration those who require help in their homes or offices and a repetition of the same applicants who may come a second or a third time.

The Room Registry Department has placed 1,023 girls, 965 women and thirty-seven men; 1,254 visits were made and the total number of consultants for the year was 7,743; 539 landladies have been registered.

SODALITY UNION.

Washington, D. C., Miss Mary Mattingly.

In February, 1923, His Grace, our Most Reverend Archbishop, assigned to the Sodality Union of Washington the work of helping to build parochial schools in the rural districts of the Archdiocese. Immediately the Union organized a mission committee to investigate conditions and localities where schools were needed most.

The report from the committee disclosed the sad fact that in one locality a courageous priest had assembled seventy of his little flock in the sacristy of his church where classes had been formed and two Sisters were the teachers.

At the request of our Archbishop the Sodality Union assumed its first big piece of work and today instead of a sacristy for a school, there is standing one of the most beautiful schools in southern Maryland at a cost of ten thousand dollars of which nine thousand has been paid; one hundred and forty children are enrolled and three Sisters are teaching.

In another locality a school has been made possible by the Sodality Union. As a result the public school in that locality has been compelled to close because of the fact that the children are for the most part Catholics, and the good parents are only too glad to give their children the advantage of Catholic education.

At the request of our Archbishop the Sodality Union is now helping to build a third school, and in addition to this, the Union maintains one free high school scholarship here in our own city.

I take great pleasure in reporting that since September, 1923, the Sodality Union has contributed toward welfare work $13,375.00, notwithstanding the fact that we are merely a local organization without any definite means of support, that is to say, we have no individual membership dues and no sodality is taxed for a special sum.

In a recent issue of *The Queen's Work* Archbishop Curley is quoted as saying the following: "The Sodality Union of Washington has been the occasion of added strength to each one of our Sodalities in the city of Washington and at the same time has brought our Sodalities into effective service in the great field of Catholic education. The members of the Sodality Union are today actually building schools and have stimulated interest throughout the archdiocese in the work of Catholic education, particularly in our country schools."

CATHOLIC DAUGHTERS OF AMERICA.

Washington, D. C., MISS MARY C. BOLAND.

The Catholic Daughters of America, Court District of Columbia 212, have charge of the Community Center for the recreational and educational benefits of women and young girls. The house is under control of His Grace, Most Reverend Michael J. Curley, Archbishop of Baltimore, and the program, meeting with his approval, consists of classes in First Aid and Home Nursing, Parliamentary Law, Glee Club and Orchestral instruction, Gymnasium Work, Dressmaking, Embroidering, Dancing, Dramatics, Study Club, under direction of the Rev. F. X. Cavanagh and a Social Service Class instructed by Mrs. Margaret Talty of the Catholic Charities. This class will visit the various institutions and entertain the inmates, teach Sunday School and take charge of at least one family case. The Hospital Guild makes weekly visits to Providence Hospital and distributes reading matter.

For the third season a summer home has been maintained at North Beach, on Chesapeake Bay, where women and girls find a pleasant place for a vacation or week-end recreation. The children from the orphanages are given a picnic there and priests and Sisters too find that a hearty welcome awaits them. Records show that on some week-ends eighty-five guests have been entertained.

The Community Center is centrally located at 601 "E" Street, N. W., and houses twenty-five permanent guests, mostly business women. Fifty transients may also be accommodated. A cafeteria where breakfast is served for thirty-five cents and dinner for sixty-five cents is one of the attractions of the house. The library is in charge of Miss Katherine Kelley.

CATHOLIC ROOM REGISTRY.

New York City, MISS LUCY A. KENNELLY.

It is my privilege to tell you of the work of the New York Catholic Room Registry. Established in 1920, it is under the supervision of the Division of Social Action of Catholic Charities, of which Rev. Edward Roberts Moore is Director. It is mainly for the service of young women, strangers or residents of the city, who find themselves in need of a temporary lodging or permanent home.

Organized in a strictly up to date business manner, the Catholic Room Registry has increased in service and efficiency every year. Its officers consist of a director, an executive secretary and an investigator. References are required of both landlady and applicant. All prospective homes are thoroughly investigated. Everything is listed, applications, references, follow-up letters, reports of investigator and of office interviews.

The girl is protected in every way possible and her comfort, happiness and social advantages carefully considered. Although it is chiefly for young girls, older women also are frequently aided in finding a home.

The standard set for the rooming and boarding houses is a high one.

Respectability, cleanliness, proper ventilation and heating, pleasant surroundings and convenient location are requisite to registration.

The landlady or hostess pays a registration fee of $1.00 yearly for one or two rooms and $2.00 for more than two rooms. She receives a copy of "Suggestions for the Hostess" and may call at any time for advice in regard to her obligations toward the applicant. Where the salaries of applicants are limited, many hostesses willingly reduce their rates to meet the amount the girl can pay, and a place is always found for those without means. It is to a certain extent a business transaction in which the landlady and girl benefit but where financial profit is subservient to Christian service.

Homes under the management of religious orders rank first in desirability and usually have a long waiting list. The very young girls are sent to them, and procure room and board for $5.50 a week and upward. This is much less than they would have to pay elsewhere. Rooms without board in a private home rent from $5.00 upward, some few as low as $2.00. There are also girls' clubs under the management of the laity. Thus it is that the young girl assisted by the Registry soon finds the home best fitted to her needs and funds.

To bring the Registry to the attention of room seekers, framed placards 11 x 14 inches have recently been placed in the vestibules of nearly all our churches, railroad and ferry terminals, girls' clubs and the girls' rest rooms of all the large dry goods stores. Cards and circulars have been sent to many of our hospitals, to every diocese and archdiocese of the United States and Canada, from the Canal Zone to Newfoundland, to every parish of New York State as well as to 135 room registries throughout the United States.

With room registries in every city we might reasonably hope to safeguard the unwary and assure the happiness of our girls. Our esteemed President, Miss Teresa R. O'Donohue, has accomplished much in this line, having established this Registry during the war under the auspices of the League of Catholic Women, located at their Headquarters, 371 Lexington Avenue, New York City, and it was through her zeal and inspiration that a Registry was opened in Des Moines, Iowa, in 1924.

We are justly proud of the Catholic activities as reported at this Conference and feel assured of your prayers and cooperation in our efforts to protect our girls.

CATHOLIC WOMEN'S CLUB.

Richmond, Va., Mrs. Joseph W. Blyely.

About eleven years ago, with the approval of the Bishop of Richmond, a group of women from the various local parishes formed a Catholic Women's Club. Aside from its social and cultural features, one of the Club's chief aims was to extend help to deserving young women working their way through life, by providing a place where they might live at small cost, yet have the advantage of refined surroundings and the opportunity for recreation, rest and study.

With this aim before us we purchased a home centrally located with

commodious rooms fitted with all modern conveniences and provided a home for eighteen girls at the moderate cost to them of $5.00 per week.

This home is governed by the Board of Catholic Women's Club, and is in immediate charge of an experienced and efficient matron, who looks after the home and the comfort and welfare of the girls. This home has proved to be one of the most helpful aids to deserving young women coming to the city to work and live.

These same Catholic women with their keen foresight, acting under the advice of some of our best business men, purchased an apartment house at such a low price that it yields a good annual net income. This we use whenever needed to help make permanent repairs and betterment to the girl's home and in such other ways as the Board may deem wise and expedient.

The Club from this source of revenue, together with the small dues, has paid for and owns both of these properties free of debt. Two years ago we purchased in one of the finest sections of the city a handsome Club House, which we use for social, educational and other cultural features in order to obtain money to carry on our charitable and other work.

By thus coordinating these charitable, business and social agencies, we have been able to do this charitable work at a small expense to our members. The work itself has been a great stimulus to the members of the Club and has had the effect of bringing the Catholic women together for definite purposes.

CATHOLIC BIG SISTERS.

New York City, Mrs. Antonio C. Gonzales.

Over 11,000 individuals were cared for during the past year. We cooperated through the Society for the Prevention of Cruelty to Children, Bureau of Education, Child Welfare, Parents, Parish Visitors, Child Labor Committees, Vocational Guidance, Board of Health, Family Court, Catholic Charities, Girls' Protective League, Travelers' Aid Society and Big Sister organizations in other cities; 2,549 interviews were given and 2,000 visits to homes made. Seventy-one positions were secured, 812 families were cared for and 175 homes were rehabilitated; 123 families were supplied with Christmas dinners, toys and clothing.

Mrs. George V. McIntyre, Catholic Big Sisters, Chicago, Ill., reported that the work is increasing in the courts as well as in prevention work.

Mrs. Viola O'Connell, League of Catholic Women, Detroit, Mich., reported that they are taking care of the non-English speaking groups of Detroit through their settlements.

Miss Alice Conway, Catholic Girl Scouts, New York City, stated that the work of the Girl Scouts was increasing in New York and that the girls were becoming more and more interested.

The report for the Catholic Big Sisters of the Bronx stated that the Juvenile Court work and prevention and rehabilitation work was going on as usual.

The following also filed reports:
Christ Child Society, Washington, D. C., Miss Louise Darr.
Queen's Daughters, Providence, R. I.
Ladies of Charity, St. Louis.
League of Catholic Women, Chicago.
Ladies of Charity, Hartford, Conn., Miss M. A. Vail.
Junior Ladies of Charity, Detroit, Miss Weber.
Guild of Catholic Women, St. Paul, Mrs. M. J. Riordan.
Catholic Shelter Big Sisters, Miss McCarthy.
Catholic Women's League, Dallas Texas, Mrs. Adolph Kopisch.
Catholic Women's League, Rochester, N. Y., Mrs. Richard T. Ford.
Catholic Women's League, Boise City, Idaho.

MARYS HELP HOSPITAL

SPECIAL MEETINGS.

MEETING OF DIOCESAN DIRECTORS OF CATHOLIC CHARITIES.

Wednesday, September 9, 2:30 P. M.

Chairman, Reverend Edwin L. Leonard, *Diocesan Director of Catholic Charities, Baltimore, Md.*

LAY PARTICIPATION IN CATHOLIC CHARITY.

Reverend John O'Grady, Ph.D., *Washington, D. C.*

The development of intelligent participation in Catholic social work in any diocese presupposes the existence of a central organization of Catholic charities, with a clearly defined program, with a number of full-time trained workers sufficient for carrying out its program and with a priest in charge who has had social work training and gives his entire time to the work. One could, undoubtedly, find illustrations of very intelligent lay participation in Catholic work in dioceses in which there is no central organization. We find parishes in all our large cities where lay volunteer groups are carrying on a magnificent program of social work under the direction of intelligent pastors without aid or inspiration from any central organization. Long before the establishment of our central organization of Catholic charities we find that a number of leagues of Catholic women and Particular Councils of the Society of St. Vincent de Paul had interesting programs for Catholic social work. But as we examine the programs of these individual Catholic organizations we find that they had a certain lack of stability. Sometimes they were the work of a particular individual with the gifts of leadership and insight. With the passing of this individual his work survived only in so far as it was made a part of the official work of the Church. It is a well recognized fact of Catholic history that no work of any single individual or group can assume any degree of stability until it becomes an integral part of the

official work of the Church. Furthermore, no individual organization can command the same attention as the official organization of the Church. When the Bishop of a diocese announces a clear-cut program for Catholic charities the people as a body will rally to his support. What has been done during the past nine years justifies us in believing that there is nothing which the Catholic people will not do for their Bishop in the name of Catholic Charities.

The experience of the past few years has also taught us that the formal approval of the Bishop is not sufficient for the success of a diocesan program of Catholic charities. The work must have his active support. It must be done in his name and under his leadership.

Organized Catholic social work on a diocesan-wide basis is comparatively new in the United States. In 1915 we did not have a single diocese with a well-developed social work program. Before that time we had some very splendid developments in Catholic child-caring work. A number of dioceses had recognized that the institution alone could not solve the problem of child care. Therefore it was that beginning with the establishment of the Catholic Home Bureau of New York in 1897 we had some very interesting developments in Catholic child-placing work. The establishment of juvenile courts had called our attention rather forcefully to the problem of juvenile delinquency. Therefore, we find that in cities like Pittsburgh, Cincinnati, Philadelphia and New York Catholic organizations employed full-time workers to act as their representatives in the juvenile courts.

In dioceses like Boston and Hartford the religious care of children placed out by public agencies was looked upon as a problem demanding special attention on the part of the diocesan authorities and so we find that in these two dioceses special diocesan agencies were established to minister to the religious needs of Catholic children placed out by public agencies. Another interesting development in Catholic work which antedated the Central Bureau of Catholic Charities was the provision made in certain dioceses for the aftercare of children discharged from institutions. In New York and Brooklyn this work was done by central diocesan agencies known in each case as the Catholic Guardian Society. In some other dioceses the aftercare work was done by workers employed by individual institutions.

It is rather significant that it was in the field of child care that

we first recognized the limitations of the institution and the volunteer group. Beginning in the early nineties of the last century our institutions were subjected to severe criticism in a number of states. In a few states the reaction against the institutional care of children found expression in the creation of public child placing agencies. We were compelled to reckon with these situations. We had our choice of two alternatives. We could develop child placing agencies of our own or have the work turned over entirely to the State and confine our activities entirely to caring for the religious welfare of public wards.

It is a long step from the pioneer efforts to apply case work principles to Catholic child care to our present diocesan programs for Catholic charities, and yet when we consider that this long step has been taken in a comparatively short period of ten years we have much on which to congratulate ourselves. In 1915 as was already stated there was not one diocese with a systematic program for Catholic charities. To-day we have at least thirteen dioceses with carefully thought out programs. Our critics inform us on all sides that our work is very far from being perfect, that we do not have as much respect as we should have for social work standards and methods. This much, however, can be said that in an increasingly large number of dioceses an intelligent effort has been made to reckon with the problems of Catholic social work as a whole. In the field of child care we are no longer confining ourselves to the development of specialized types of work for children. We are looking to the whole problem of child care. We want to bring our existing agencies and institutions up to the best standards; we want to correlate their efforts in such a way as to develop a unified program of work. We recognize, moreover, that no system of child care no matter how perfect can attain its purpose if it is not closely coordinated with well organized work for families. In Catholic social work as in social work generally we have given too much attention to the individual child and too little attention to the family from which he has come. In thirteen dioceses it is now recognized that social work for families is the basic form of social work, and that we can no more depend exclusively on volunteers in the conservation and rebuilding of family life than we can depend on them to give the proper care to handicapped children. The diocesan charities with a sense of its responsibilities no longer waits until the family knocks at its door begging assistance. It is

fully conscious that the family that begs for assistance all too frequently has reached the brink of dissolution. It, therefore, makes every effort to reach the family before the seeds of dissolution have been planted. It is interested in every community-wide movement that makes for the conservation and improvement of family life.

When our bureaus of Catholic charities were first organized they had to reckon with a number of existing lay organizations which had been engaged in social and charitable work for a long number of years. It was no easy task to bring these organizations together as integral parts of a central diocesan organization. They were exceedingly jealous of their own rights and prerogatives and were greatly afraid lest their identity might be lost in the new program. No Director of Catholic Charities has been able to deal with these groups by any rule of thumb methods. Where their confidence has been won it has only been by sympathy, understanding and appreciation of their viewpoints. When I hear complaints from volunteers in regard to the policies of diocesan organizations and when I hear representatives of diocesan organizations criticize the volunteers because of their failure to take a constructive viewpoint, I sometimes wonder how far there is a mutual understanding of viewpoints and objectives. If the men and women who for years have been giving their spare time to social work do not appreciate what we are trying to do in our diocesan bureaus then we have every reason for examining our consciences. After all the viewpoint of our volunteers is fairly typical of the viewpoint of the rank and file of our people, and it is also fairly representative of the viewpoint of the rank and file of the clergy.

In the development of diocesan programs for Catholic charities the existing parish organizations have presented serious difficulties. Before the diocesan bureaus were established the parish societies were supposed to assume entire responsibility for Catholic family relief work. As a matter of fact, however, the parish societies were confining their efforts almost entirely to temporary relief. The ordinary parish society did not have sufficient funds to carry families needing allowances over a long period. Some of these societies refused to pay rent. A large number of them only gave small grocery orders. The diocesan bureaus have done their utmost to emphasize the responsibility of parish societies for the relief of needy families in their respective parishes, but so far they

have encountered one apparently insuperable difficulty namely, limited finances. The parish societies do not have sufficient funds to care adequately for their relief problems. They cannot secure additional funds without the support of the pastors and the pastors feel that they are doing everything that can be expected of them when they contribute their quota to the support of a central organization. As one pastor put it—"If I only had all that I contribute to the diocesan charities I could care adequately for my own poor and have a large surplus left over."

Possibly our biggest difficulty in dealing with volunteer organizations is that they have judged us entirely in terms of relief. They have boasted of the fact that one hundred per cent of their own funds was expended in relief, and they have applied the same standard in evaluating the work of central organizations of Catholic charities.

When a Diocesan Bureau of Catholic Charities after five or more years of work has failed to get volunteer groups to appreciate the meaning of service, there must be some defects in its methods and policies. The bureau is not doing good case work or it has failed to bring its work to the attention of the volunteers. Our case work is closely observed by our volunteers and also by the clergy. If they find that our work is not constructive, if they find that we are not living up to our professions of faith, they will lose all confidence in us. It cannot be repeated too frequently that good case work is the best advertising medium any social agency can have.

The diocesan bureau is obliged from its very nature not only to do good work itself, but also to get all organizations and institutions of the diocese to do good work. It must take special pains with the training of volunteers both old and new. In another section of this paper I shall refer to the possibilities of institute courses for the training of volunteers. In training the volunteer members of our present parish and city wide organizations we should not overlook the possibilities of concrete case discussions at their regular meetings. Most of the directors of Catholic charities attend the monthly and quarterly meetings of the Society of St. Vincent de Paul and make reports in regard to the progress of their work. Most of the time of these city wide meetings of the Society is given over to general reports which, if turned in beforehand, might be read by the Secretary in fifteen minutes. There

is very little discussion of the case problems arising in the work of the parish conferences or in their relations to the central organization. Very little thought seems to be given to the preparation of a definite program for these meetings. Here we are losing a good opportunity of presenting to our volunteers the fundamentals of family case work, and of bringing to their attention the concrete difficulties which the central office faces in dealing with parish conferences.

The contacts between our central offices and parish organizations are not sufficiently close to promote good working relationships. Women workers cannot attend the weekly meetings of the St. Vincent de Paul Conferences. They never have an opportunity of meeting all the members of the conferences and of discussing their cases with them. The members of these parish conferences are high minded and zealous men. They are anxious to give their best to the cause of Catholic charities. I have heard it said that these men are unwilling to take a constructive point of view, that their minds are closed; but what opportunities have we given them? You may say that we have lecture courses down town, but that the Vincentians fail to avail themselves of them. Possibly we are expecting more than we should when we ask these good men to attend down town lectures. Would it not be a much better policy to use the weekly parish meetings of the conferences as a means of bringing our educational message to the members? These weekly meetings can really be made practical case work conferences. This means the attendance of some person who understands social work methods and technique. In smaller dioceses the Director of Catholic Charities should find it possible to attend the meetings of every parish conference at least two or three times every year. In larger dioceses it would be desirable to have a priest assigned to this special work. A priest can do much more than any lay person in developing among Vincentians a larger and more intelligent participation in Catholic charities.

In dioceses having central bureaus of Catholic charities there is a very pronounced tendency towards centralization in Catholic social work. The lay organizations and priests are gradually passing an increasing share of their work to the central organization. Many problems which heretofore were settled at the parish rectory are now referred to the down town office. And not only are the parishes turning over their problems to us in an increasing degree

but the same is true of the rank and file of our contributors. Every new contributor becomes a potential source of intake. What is the result of all the passing of responsibility to our central bureaus? It means that every one of them is overwhelmed with work. The result inevitably must be lack of expedition and of thoroughness in the treatment of cases. Some two months ago I talked with the supervisor of a certain bureau of Catholic charities about her case load. She informed me that every one of her workers was carrying from one hundred to one hundred and twenty-five cases. She recognized that the workers could not take care of this excessive case load, but she stated quite frankly that there was nothing they could do about it. Was this worker justified in her fatalistic attitude? Must we keep on piling up problems in our central offices until we have reached a point where all our work will be of an emergency character and we are no longer able to render continuous service to a particular family? If we follow this course we will expose ourselves to serious criticism both from the priests and the laity. What, then, must be our remedy? There is a general impression that most of our bureaus need larger and better trained staffs. But far more important than a larger and more efficient staff is the bringing of one or more priests in charge who understand social work methods and technique, who are convinced that the essential function of the bureaus is educational—is the getting of our priests and laity to recognize that the central organization is not intended to relieve them of all their obligations in regard to individuals and families in need of assistance.

We have in every large city in the United States a large number of Catholic men and women who are not affiliated with our existing organizations. Many of them have become interested in social work through the various Luncheon Clubs and non-sectarian social work organizations. They might easily be interested in Catholic work if they could only be made to feel that there was a place for them. Our central organizations of Catholic charities provide a splendid opportunity for getting these men and women to participate intelligently in Catholic work. If, however, they are to participate intelligently in our work their services must not be confined to the raising of money. Intelligent men and women of today will not take a very deep interest in our charities if their opinions do not have some influence on programs and policies.

The first step towards securing lay participation in a Central Bureau of Catholic Charities is the organization of an active Board of Directors. As a rule, the Boards of our diocesan bureaus are selected by the Bishop. I believe that it might be well for us to consider the possibility of having the Board selected by the membership of the organization. There is scarcely any possibility that a person who was not acceptable to the Bishop would be elected. On the other hand, the rank and file of the membership would feel a keener interest in the organization if they had an active voice in selecting its officers. This, of course, brings up the whole question of membership in our central organizations. The Directors from community chest cities may say that a membership is unnecessary in their cities. The Directors from dioceses in which there is an intensive annual campaign for all Catholic charities may contend that the number of their contributors would be too large and unwilling to make an active membership. No matter what the method of financing the central bureau may be, we should have some form of active membership. Every charitable organization needs a group of men and women who are intelligently interested in it and are willing to participate actively in its work. Many community chests do not place any obstacle in the way of small paying memberships. In fact, they encourage the development of such membership by their various constituent organizations. There is also the possibility in community chest cities of developing a membership that is based on service rather than the payment of a definite sum of money. In dioceses having an intensive annual appeal for Catholic charities there might be a number of representatives from the different parishes similar to the Cardinal's Committee of the Laity in New York City. Another plan which has been worked out in at least one diocese is to use the Councils of Catholic Men and Catholic Women as auxiliaries to the central bureau.

The Board of the central organization should not be a mere figurehead. It should pass on the budget of the organization and all its major policies, leaving the details of administration to the Director. All important matters to be considered at Board meetings should be submitted to the members sufficiently far in advance so that they may have time to give them careful consideration. The Board should have sub-committees dealing with the important phases of the work of the central organization. One

Board, for instance, has a committee on family work, a committee on children, a committee on protective care and a committee on boys' welfare. The Chairman of each of these committees is a member of the Board, but the members are selected from the general membership of the organization. This method of selecting the committee memberships is a very effective means of getting a larger number of persons to participate actively in Catholic social work. One cannot very well discuss Board participation in a Central Bureau of Catholic Charities without some reference to the question of raising finances. How far should a Board be held responsible for the raising of funds? It is generally accepted in non-sectarian work that a Board should be completely responsible for the funds of the organization. In Catholic work this principle must be applied with some modification. The only effective means of securing the support of the rank and file of our people is by an appeal made through the parishes. Such an appeal in order to be successful must be made directly by the Bishop. A representative Board, however, can render very effective service by a direct personal appeal to the large donors.

Practically every bureau of Catholic charities has some kind of volunteer service as distinct from the service rendered by existing Catholic organizations. Among the services rendered by volunteers are the supplying of automobiles for the use of the workers and taking of children to clinics, friendly visiting in families, institutional visiting, religious instruction of children. The general experience of the Directors of Catholic Charities with volunteers has been rather unsatisfactory. Most volunteers are irregular. Their social work is frequently interrupted by their family and social responsibilities. They feel perfectly free at all times to disappoint at the last moment. The Directors, however, recognize that their discouragements with volunteers should not prevent them from using every effort to develop volunteer service. Measured by immediate results the use of volunteer service sometimes seems like a waste of time. Sometimes the workers in our offices spend days and weeks in the training of volunteers which they feel might be devoted with better advantage to their regular case work. But when we come to measure volunteer service in terms of long distance results we find that it more than repays all our efforts. The development of volunteers is an essential part of our educational work. It is just as much a part of the work of a social agency as

the service that it renders to individuals under its care. Every volunteer that we interest becomes a missionary for broadcasting the message of organized Catholic charities. Every volunteer is a step in recalling to the minds of our people that great and fundamental truth of their religion, that personal service is one of their great obligations. We have often heard it stated that by reason of the complicated conditions of modern civilization individual personal service is no longer to be depended on to take care of the poor and the needy. Individual personal service is still a larger factor in the relief of poverty and distress than any one of us would suspect. This is a precious heirloom of Christian civilization which we are bound to cherish and develop.

Catholic charities in the United States owe much to volunteer service. Some of the very best developments in Catholic work have been inspired by volunteers. All our pioneer lay leaders were the products of volunteer service. In all the older cities we find Catholic men and women who have given their time and their money to works of charity without any hope of material reward. They are a powerful influence for good in their communities.

Our Diocesan Bureaus are now profiting by hard earned experience in selecting their volunteers. In times past it was not at all uncommon to make appeals for volunteers at large lay gatherings. I have seen as many as two hundred persons volunteer for service as a result of an enthusiastic appeal made by an eloquent clergyman. Before one month had elapsed most of the enthusiasm had waned and before the end of the sixth month only four of the original leaders were left, but be it noted that one of the four is among the best leaders in Catholic work in the city at the present time. I am not in favor of abandoning these general appeals for volunteers. Sometimes, they produce results in the most mysterious way. I am not sure that there is any stereotyped method of recruiting volunteers any more than there is a stereotyped method of selecting candidates for religious communities. The spirit moveth where it listeth. The method of personal contact, however, seems to have most to commend it. In this matter, however, our central organizations are at a disadvantage. It is rather difficult for them to establish and maintain personal contact with a large number of people. The active pastor seems to have little difficulty in securing active workers for the various projects in his parish. He knows his people and is in close contact with them.

Five dioceses have organized courses of lectures for the purpose of giving volunteers a general knowledge of the basic problems of social work. In two dioceses volunteers are urged to take the courses given by the local schools of social work. By following courses of lectures or preferably by taking courses in schools of social work volunteers get an understanding of the general background of social work which can scacely be given by any case working agency.

The fear has often been expressed that the development of highly centralized diocesan organizations of Catholic charities may hurt lay leadership. Many persons have feared lest too much diocesan control may crowd out lay activity. This would, indeed, be most unfortunate. Catholic charities has been the one field in which the laity have had an opportunity of participating actively in the mission of the Church. We should encourage them to find an outlet for zeal and enthusiasm in this, the traditional field of their activity. Every person who knows anything about Catholic work recognizes the need of standards and coordination of effort. But let us, however, beware lest in the name of standardization and coordination we shut out all thinking on the part of our laity. Let us give them to understand that they have an important part in the development of standards and policies. Let us present our programs to them in the form of counsels rather than of laws, hoping that in time and as a result of a gradual educational process they will come to select the better and the wiser course. We must be patient. Is it not better to wait for a few years with the hope that our lay organizations which do not seem to see the need of organized Catholic work may change their viewpoint, rather than run the risk of alienating them forever?

We owe it to our volunteers not only to interest them in Catholic work but also in community wide movements. It is clearly impossible for us to separate our work from the general work of the community. The problems we inherit are the product of social conditions and relationships. They are the result of insufficient wages, of irregular employment, of insufficient health facilities, neglected education, poor housing or the other innumerable hazards to which life is exposed in our modern complex civilization. It is only through community action that social conditions and relationships as a whole may be changed. In order that they may do their part in bettering community conditions, in order that

they may do justice to the poor and the handicapped our people must be urged in every way possible to participate intelligently in community wide movements.

The members discussed the proposal from the Transportation Committee of the Allied National Agencies Work suggesting that the member agencies of the National Conference of Catholic Charities enter the Transportation Agreement, whereby an agency agrees not to return clients to places of legal residence or to other points without requesting a previous investigation. A committee of three consisting of the Rev. Edwin L. Leonard, Rev. Bryan E. McEntegart and Rev. John Butler was appointed to take up this proposal.

A Seminary Committee was appointed to investigate the possibility of introducing into the curricula of Seminaries some lectures on Social Work Problems. The personnel of the Committee named is as follows: Rev. Robert F. Keegan, Rev. George O'Conor, Rev. J. C. Carr and Rev. Edwin L. Leonard.

The relationship of Bureaus of Catholic Charities to Particular Councils and Parish Conferences of St. Vincent de Paul Societies was discussed, Dr. O'Grady expressing the opinion that conferences can be developed to high efficiency by the appointment of a priest as Diocesan Director and the application of case work methods in the work of the parish conferences.

Rev. Edwin L. Leonard of Baltimore was elected President and Rev. William H. Meegan of Buffalo, Secretary for the coming year.

A committee consisting of Dr. O'Grady and Monsignor O'Hara of Brooklyn was chosen to confer with the publishers of the Official Catholic Directory or others concerning the publication of a Directory of Bureaus of Catholic Charities in the United States.

There was a discussion of the progress of such Bureaus and the announcement of the formation of new Bureaus within the year in Providence, New Orleans, Des Moines, Galveston, New Bedford and Fall River. Rt. Rev. Bishop Thomas J. Shahan welcomed the delegates in a brief address.

A Committee on Relations between Catholic Charities and non-sectarian social agencies was appointed. It consists of Dr. O'Grady, Rev. Francis A. Gressle, Monsignor Kiley and Rev. Edwin L. Leonard. Dr. O'Grady was authorized as Director to make a study of Bureaus of Catholic Charities in the United States. He will be assisted by the Committee on Relations between Catholic and non-sectarian agencies.

In the Second Meeting held September 12, Catholic Participation in Community Chest Financing was the principal topic of discussion. Several directors from cities where community chest financing includes Catholic charities expressed the fear that this method may not continue to be satisfactory for the development of Catholic charities, citing indications. There was an expression of satisfaction with this plan in other places, though the more favored plan seemed to be independent financing of all Catholic charitable activities of a Diocese in a single united appeal.

The following Directors attended the Conference:

Rev. Karl Alter, Toledo, Ohio.
Rev. John Butler, St. Louis, Mo.
Rev. Robert F. Keegan, New York, N. Y.
Rev. Bryan J. McEntegart, New York, N. Y.
Rev. J. C. Carr, Buffalo, N. Y.
Rev. F. S. Exler, West de Pere.
Rev. Joseph Haley, Toronto, Canada.
Rev. Edward F. Kirk, Newark, N. J.
Rev. Hubert C. LeBlond, Cleveland, Ohio.
Rev. Edwin L. Leonard, Baltimore, Md.
Rev. Wm. H. Meegan, Buffalo, N. Y.
Rev. M. F. McEvoy, Milwaukee, Wis.
Rev. John O'Grady, Washington, D. C.
Rt. Rev. Msgr. O'Hara, Brooklyn, N. Y.
Rev. Edward M. O'Hara, Toledo, Ohio.
Rev. George O'Conor, Boston, Mass.
Rev. Edward F. Sullivan, Catholic University, Washington, D. C.
Rev. C. Curran, Providence, R. I.
Rev. Marcellus Wagner, Cincinnati, Ohio.
Very Rev. A. J. Bruening, New Orleans, La.
Rev. John Doherty, St. Paul, Minn.
Rev. Chas. J. Donovan, Fall River, Mass.
Rev. J. W. V. McKay, Kansas City, Mo.
Rev. Wm. P. Driscoll, Minneapolis, Minn.
Rev. Joseph Scully, Albany, N. Y.
Rev. Matthew Judge, Hartford, Conn.
Rev. Michael B. Schiltz, Des Moines, Iowa.

PREPARATION FOR SOCIAL WORK IN CATHOLIC COLLEGES AND SOCIAL WORK SCHOOLS.

Thursday, September 10, 9:30 A. M.

Chairman, Reverend William J. Kerby, Ph.D., *Catholic University, Washington, D. C.*

EDUCATION FOR SOCIAL WORK; PRESENT STANDARDS; WHAT CAN THE UNDERGRADUATE AND GRADUATE SCHOOLS DO?

Miss Rose T. McHugh, *Assistant Director, Department of Social Action, National Catholic Welfare Conference, Chicago, Ill.*

It is less than thirty years ago that the first efforts were made toward professional education for social work. It is less than half that number of years that such education was developed under Catholic auspices. I have chosen to limit my discussion assigned for this meeting to a brief statement of the type of instruction at present available in certain professional schools of social work. I shall attempt to relate whatever tentative opinions I have on the function of the graduate and undergraduate schools to what I believe are very real needs in the Catholic field for social workers prepared for their task by devotion, special skill and specially directed education of a professional nature.

Few standards in education for social work have been agreed upon to date, and these have been accepted rather reluctantly by those educational agencies which have in any degree concerned themselves with the subject. Pressure by social workers has urged upon the schools an educational program designed in the main to train practitioners for immediate use in the agencies. In many places schools were developed to meet local needs and around certain personalities—pioneers, great and forceful leaders, but often specialists with intensive interests. The courses in some of them still reflect the individual convction and interests of those associated with them. These and other influences, notably lack of resources in money and personnel, have deferred standardization.

Some progress in this direction has been made in certain spe-

cialized fields notably child welfare, medical social work, psychiatric social work, etc. It is a fact that no one of the schools now attempts to give courses of instruction in all of the main fields of social work, *i. e.,* family welfare, child welfare, medical social work, psychiatric social work, criminology and community organization, though many of them do give one or more informational courses in many of these fields. The development of specialized courses has followed chronologically the development of professional practice in the fields directly concerned.

We may think it fortunate that since we still know so little about social work we have at least avoided a too stereotyped education. It is evident that social workers do not themselves clearly define their function and are unable to describe their professional processes. The only common agreement is that special education is necessary. The failure of social workers to make clear their distinctive educational needs is to some extent responsible for the present tendency on the part of certain universities and colleges to set up a group of courses, picked largely from other departments, as training for social work. It is important for us to consider these tendencies and to develop an educational program that will have an inherent relation to the problems of social work. With a developing professional status and consciousness and a broadening appreciation of the place of social work in human welfare, social workers are raising new questions about educational goals and methods of achieving them. Evidence of this is not abundant, but it is not entirely absent. We may look forward with certainty to the development of standards of education for the special fields of social work, and to a more confident agreement on the common educational needs of all social workers.

The Association of Professional Schools for Social Work has established up to this time only the most general requirements for membership and has never made an effort to standardize the curricula of these schools, to suggest content of courses or the regulation of credits. Schools of graduate or undergraduate rank are admitted on the same basis. A study limited in scope and based on information contained in the catalogues only was made of the twenty schools which are members of the Association this year.

The conclusion from this brief study is that there is little agreement among educators and social workers as to even the essentials in professional education. All of the schools give some courses on

principles of case work, but that is the only type of instruction on which there is common agreement. All of the schools require some field work but the amount varies considerably. We have not, therefore, made any substantial progress towards agreement on what is fundamental in professional education for social work since 1898 when the first courses in training were organized and when principles of case work and field work were considered basic courses.

For the purpose of the study the twenty schools were divided into two groups:

I. Those which are classed as of "graduate rank," of which there are nine.

II. Those which give courses for both graduate and undergraduate credit, of which there are eleven.

All of the state universities give both graduate and undergraduate courses, and two other schools in the Association are similarly organized. One school requires a bachelor's degree for matriculation and two have no affiliation with a college or university.

The courses were tabulated under the following general headings: General Methods in Social Work, Principles of Case Work, Child Welfare, Industrial Problems, Immigration, Criminology, Community Organization, Medical Social Work, Psychiatric Social Work, Social Research, Public Health, Government, The Church and Social Service, Administration of Social Agencies, Psychology, Sociology, Economics, Ethics and Philosophy, Educational and Miscellaneous. We attempted to use titles that were inclusive rather than exclusive, and often very arbitrary decisions were made. When it was possible to determine the fundamental theme of the course, that was taken as the basis of classification but often it was impossible to tell with exactness where a course should be listed, for example whether under Industrial Problems or Economics. Courses emphasizing the human problem in industry were included with the former, and those dealing with the historical and theoretical phases of Economics with the latter.

As to this first group, courses listed as General Methods in Social Work are in the main informational courses which interpret the development of our social organization in its historical and functional aspects. Sixteen schools offer courses of this type, ranging in number from one to seven each. All of the schools offer courses in Principles of Case Work, seven being the highest number of this type in any one school. Two schools give six

courses each in Child Welfare; fourteen more give from four to one, and four give none. Fifteen schools give courses in Industrial Problems, one of these listing nine, one seven and one five; the remainder list four or less. There is a surprising lack in the number of courses offered on Immigration. Fifteen schools give some instruction on it, twelve offer one course, two give two courses and one three. A very uneven development is shown in the courses offered in Criminology. Only one school apparently attempts to deal with the subject fully. It gives eleven courses, one other gives three, two give two courses, seven give one course each and nine do not give any.

Eighteen schools give courses in Community Organization ranging in number from eighteen to one each. One school lists eight courses in Medical Social Work, four one each, and the remaining fifteen none. (We classified three others in Public Health.) In Psychiatric Social Work one school offers seven courses; one gives five courses; one offers four courses, and twelve others one or two each. In Social Research seven courses are given at two schools, five at two others, and eleven four or less. The remaining five schools do not list any. In Public Health one school gives nine courses, two give four, twelve less than four, and five none. Government receives special attention at one school in which eight courses in it are given. A second gives seven and fourteen a smaller number. Four do not give any courses.

Only four schools give courses which could be listed under the title The Church and Social Service. Perhaps this additional classification does not seem justified but we use it to indicate how little instruction is being offered on a subject which seems to us so essential in the education of social workers. Each school in this group gives one course. The catalogue of one state university comments thus: "No courses are offered in the field of religion and the Church, but the place of the Church is treated thoroughly in all courses in community organization and community work, as well as in courses dealing with social theory and organization."

On the Administration of Social Agencies three courses are given in each of three schools, eight give one or two, and nine do not give any. There has been little response by the schools to the requests of the agencies for this type of course. Psychology is given recognition in fourteen schools, the number of courses varying from nine to one each. Sociology is on the roster of seven-

teen of the schools, the number of courses given in each varying from seventeen to one. Four schools give twelve or more courses. Economics is given in nine schools only, and Ethics and Philosophy in seven. Eleven schools schedule courses in Education dealing with social problems in education.

But five schools give any instruction in Household Management and only one of these gives a group of courses especially adapted to social workers. Such a varied group of courses remained after this list was completed that we tabulated them as Miscellaneous—all of general interest and value, but all open to consideration for their specific value in a specialized curriculum. They are: Anthropology (2), Bacteriology, Cultural Courses (2), Current Events, English (advanced), Ethnology, Eugenics, Heredity and Eugenics, Home Economics and Administration, Housing (2), Newspaper Reporting, Speech, Social Hygiene, Social Work of the Professional Man and Woman, Teaching Social Sciences, Zoology, etc. Only four schools are not represented in this classification.

What the undergraduate school can do I do not know. I am not familiar enough with its organization and necessary limitations to have an opinion, but I may be pardoned perhaps for saying that I know what I want it to do. I want it to give the young student an appreciation of social work, a recognition of the necessity of professional education and a desire to achieve a scientific attitude and equipment for a profession that demands also high personal qualifications and self sacrifice. It can best do this, I believe, by giving the student theoretical courses in the Social Sciences supplemented by observation and field studies of our social organization, but not by attempting field work in case working organizations. A broad general education in the undergraduate school is a necessity for the social worker.

We need so much that it is not question of whether we shall build graduate or undergraduate schools. We must have both and these immediately. But it is essential that we honestly recognize the difference in function which the two types of schools may have in a comprehensive program of education of social workers for the immediate and remote future. As far as our resources permit we must develop our educational facilities with the needs of both present and future in mind. I think it is a mistake for the undergraduate school to attempt to train workers for present needs. In the main the students are too immature in mind and spirit for con-

tact with or responsibility for case work problems. But it has an opportunity to lay the foundation in scientific education and zeal for social service in a group of students to whom we may look confidently for guidance in our social planning and activities in the future.

The graduate school has specific advantages by which it can train certain students as practitioners for immediate work and give to others an opportunity for professional study. It has these by reason of its greater freedom in the organization of its curriculum and its more flexible requirements for admission than exist in the undergraduate school. It faces less difficulty also in working out special and short time courses, which, though graduate credit is rarely given for them, may be developed to meet certain immediate and local needs. In the past this type of course has been given to meet the needs of a definite type of student—usually older and with less academic preparation—who was seeking apprenticeship training. In practice, however, the schools of graduate rank which have honestly tried to meet this need for social agencies and students have found that it was difficult to have two types of students in the same classes. The tendency is in the older and more firmly established schools to encourage the student with adequate academic preparation interested in professional education and to drop out the student who is seeking technical information and skill for immediate use, except when specialized and shorter courses are organized for him. Institutes and summer courses are in certain schools successfully carried on for students with practical experience. Is it possible to leave to the social agencies the responsibility for training this type of worker and thus give the schools greater freedom to develop a program of professional education? I would like to think this is practical but there is no evidence to substantiate the theory.

Informational courses both on the theory and practice of Social Work which are given without opportunity for field work are of great value in spreading knowledge about ideals and practices in social work, but they have very limited value in the education of a professional social worker. We ought not to be confused about their true and important function in developing a sound public opinion on social work. These courses may be given in both undergraduate and graduate schools. They are helpful to workers in agencies who have not had sufficient theoretical or academic

training before beginning their apprenticeship. To the teacher and others who come daily in contact with social problems they have great educational value.

To sum up, education for social work is but in its beginning and there is much diversity of opinion on its curriculum. Social workers must painstakingly and faithfully interpret social problems and their processes in dealing with them to give direction and content to professional education. It is important that such education shall grow out of an intimate knowledge with the field. Our need for Catholic social workers today is extensive. It is the part of wisdom to plan for the future by developing graduate schools for professional education, and undergraduate schools to give a broad cultural education. Short time courses are needed at present for workers now in the field.

DISCUSSION.

Rev. C. Hubert LeBlond, *Director of Catholic Charities, Cleveland, Ohio:* I was very much pleased when I heard Miss McHugh make such a substantial statement about social work training in the colleges at the present time. When I was asked to discuss this question I did not want to speak about the technical side. First, I want to speak in regard to training for Catholic social work in the undergraduate schools. You all are very familiar with the fact that interest in social work generally has increased in the last ten or twelve years. Because students have become interested courses have sprung up in our colleges. I believe that all our Catholic colleges should give some courses in social work training. I believe, however, it should be understood that they are not sufficient. I do not believe it is any more possible for the undergraduate school to give courses in social training that will send out trained social workers than it is for the undergraduate college to send out a lawyer or surgeon. It is this phase of the work in our Catholic colleges about which I wish to speak particularly. I believe there is a great field for work in our Catholic colleges in developing Catholic social work by giving a course which will elicit in the students an ambition to become trained social workers. I do not suppose there is any one head of a Catholic social service bureau who is not getting applications to place workers just out of the colleges. Pastors and Sisters are recommending candidates to the workers in medical social service divisions of hospitals who have had about ten or twenty lectures on the subject. I believe these courses are very necessary, but I believe it is of extreme importance that these courses impress on their students that what they are giving is simply the basic principles to elicit interest in social work which may mean a definite training for the student later. As to graduate students and the courses in social training which schools are conducting, I do not attempt to set myself up as one qualified to determine standards in those schools. I believe that whatever standards are set up generally by the universities should be the

minimum standards that we, as Catholics, should accept. If our Catholic social service work is going to grow and develop and we are to place our work on the same plane as others, we must have as a minimum the standards other universities require.

Rev. Francis P. LeBuffe, S.J., *Director, Fordham School of Social Service, Fordham University, New York City:* In regard to the problem of the curriculum in a Social Service School, we must make a distinction which was hinted at in the first paper. We may conduct these schools for specialists, and we may also conduct schools for general practitioners. It seems to me that in our Catholic Social Service courses what we need at the present time are schools for general practitioners. Judging from requests we receive from diocesan directors of charities, we have a great need for the general practitioner in social service work, and therefore, if we are not going to develop specialists, we should have a well-rounded course that will turn out a general practitioner in social service who at the same time has accentuated, that is, majored in, one special line, but who has not become a specialist in that line. Again, just to give a course of lectures and then send out students is very bad business. Give a course of lectures and send the students to an agency to handle cases and to apply the lectures actually. Field work is exceedingly important and that field work should be done under competent supervision. If there is not supervision, the field work may be done in the finest way possible, but you cannot, as head of a school, say that the student is not only trained in the classroom, but knows how to put the things learned into practice. Field work is the test of all good social workers.

About the undergraduate school—I think Father LeBlond was very accurate in what he said about the courses in our undergraduate schools. They do not turn out trained social workers, and furthermore, they should not turn out trained workers. Briefly, I want to state in regard to the undergraduate work that I think Father LeBlond characterized it well in saying it should create an interest in the work.

In regard to the question of getting students, I think we encounter a three-fold difficulty. First, when we go to look for students to take the courses in social service in a distinctly social service school we find the forces of our Catholic womanhood already depleted by the Sisterhoods, many of whom are engaged in active social service work. My solution to this difficulty is that our nuns should take social service training. For the efficiency of our Catholic institutions I believe this is very necessary. Secondly, when we face the remainder, those who have not entered the convent, we find among our Catholic people a feeling that social work is morally dirty work and therefore not suited to a good Catholic girl. We know, of course, that there is only a percentage of social work which must deal with morally distressing problems and there are many branches into which the sex delinquent does not come. Again, even though we face the sex delinquent of the worst type, if we do it for the love of God, we can handle the filth and not be tainted by it. Finally, the last difficulty is that of salary. It takes much courage to take two years of training and then accept a salary that is not any too large. This is all I have to contribute.

Miss Isabel Stephens, *Catholic Service School, Washington, D. C.:* In regard to having girls come in contact with the filth in social work I should like to bring to your attention the later developments in social work such as recreation, leisure time activities, etc. Now the opportunity in social work is being offered to do away with the filth. If people will study this side it will do away with much of the other and there can be no objection to the work on the part of parents.

Rev. George P. O'Conor, *Director of Catholic Charities, Boston, Mass.:* It seems to me the great difficulty in Boston is the great variety of schools professing to prepare students for social work. We have some very good schools and some not so good. I think there is a great lack of study of case work in the schools teaching social service. I think a great many workers come out of the schools unprepared for the problems to be met. I believe that misrepresentation of teachers to their pupils has done great harm to social service. You cannot teach social service unless you know the problems. In many colleges and schools there are teachers who have not an actual knowledge of the problems to be met. If we secure capable instructors to give our young people a proper conception of the problems we shall do a great deal for the young men and women going into the work and also for social service.

Rev. Karl J. Alter, *Toledo, Ohio:* I would like to bring out this point: When it comes to positions in the Catholic schools there is no place for lay teachers for the religious themselves take care of the educational functions in their schools. Graduates of teaching schools go into public schools for teaching. In public agencies there is a need for Catholic workers. It seems to me that there should be some systematic way in which we can find out what positions are open for Catholic workers. We should have an employment agency for Catholic workers. I believe that if we can solve the problems of position and remuneration we shall be able to get many more students for our courses.

Miss Winifred Fitzpatrick, *Providence, R. I.;* Sister Rose de Lima, *Convent Station, N. J.;* Miss Florence Hornback, *Cincinnati, Ohio;* Miss Alice Conway, *New York City;* Dr. Charles O'Donovan, *Baltimore, Md.;* Rev. Edward Kirk, *Newark, N. J.;* Miss Jane Hoey, *New York City,* also took part in the discussion.

CASE SUPERVISION.

Thursday, September 10, 1:00 P. M.

Chairman, Miss Florence Hornback, *Supervisor, Bureau of Catholic Charities and Social Service, Cincinnati, Ohio.*

ARRANGING PROGRAMS FOR STAFF MEETINGS.

Miss Mary E. P. Lowney, *Assistant Supervisor, Rehabilitation Section, Department of Education, Boston, Mass.:* It would seem quite clear that a program for a staff conference must depend to a large extent upon the size and make-up of the staff and upon the purpose for which the conference is called. I think that any staff conference program should have these two attributes at least, it should be instructive and it should be inspiring, whether viewed from the standpoint of the executives or of the staff worker.

The opening may well be the making of announcements covering events and particularly changes in policy. Then may follow news items from the general field with a discussion of the relationship of the news to the functions of the particular organization. Time should be given to the presentation of problems confronting members of the staff and for a full and free discussion of subjects pertaining to the work, either those which develop from the problems or those projected at the discretion of the director.

The staff conference is an opportune time to secure the reaction of a number of people on suggestions for the improvement of the work and on proposed changes in policies. These should be taken up with the director beforehand, however, so that he may determine their propriety and how much time should be allotted to each. In this way non-essentials will be eliminated, due attention will be given important matters and a saving of time will result. Whether the programs are arranged in series for a definite period of time or whether they are isolated the general topics for discussion should be very live.

The responsibility for successful conferences rests with every member of the staff. Upon the director depends wise control of the time, the selection of subject matter, guidance of the line of thought and tact in leadership. From the workers should come well-thought-out suggestions, alert reporting of the practical effects of policies, careful and concise analysis and presentation of problems—in general, wholehearted and loyal response to director and organization.

The encouragement of active participation by the staff rightly directed cannot fail to develop initiative and to inspire the maintenance of high standards. There will result also a better personal understanding and relationship throughout the organization, and a sound knowledge on the part of every worker of the policies of the organization and its place in the general field.

Miss Mary D. Kearns, *Akron, Ohio:* For the purpose of a practical dis-

cussion of staff meetings perhaps a plain statement of our daily program would serve the purpose better than an attempt to discuss an ideal one that might be proposed.

Our staff consists of fourteen persons, office as well as field workers and meets in the morning for roll call. The program is for one half hour and consists for the major part of the year in the comments and reading of Dr. Kerby's book, *The Social Mission of Charity.* A paragraph is read and the workers are individually asked what their interpretation of the passage may be or to restate it in their own words.

This frequently develops difference of opinion and leads to further reference and instructive discussion. An attempt is made to apply general statements in the book to specific cases and local facilities.

This is frequently supplemented by articles from *The Catholic Charities Review, The Family, The Survey, The Nation's Health Magazine* and other literature that illustrates care of specific family cases as well as the disposition of relief and health problems in their direct relation to the facilities that are available, local, diocesan, county, state or federal.

Two mornings a week are devoted to case record readings. The records are criticized by the members of the staff in all particulars that may occur to them, with the writer of the record answering questions in reference to the case and reasons for the plan or the method of treatment.

The rules of the organization are also discussed with explanations as to the reason for the rules and an attempt to motive the work in charity as well as recognizing the day's routine as a day's work for which they are paid. The survey index card carried by the worker and the daily report sheet are also included in the program for discussion at intervals, so that all workers will have the same understanding as to the divisions and classification of problems and services rendered for statistical purposes. Time is devoted to discussing cooperation with other social service organizations, using specific cases as illustrations. Note books are used by workers in class for taking such notes as may be helpful in memorizing data and for review of subject matter at intervals. All workers attending a conference also read a prepared paper on the conference proceedings.

CHECKING UP THE WORK OF VISITORS.

Miss Elizabeth R. Porter, *General Secretary, Catholic Charities, Fall River, Mass.:* A simple method of checking up the work of visitors is the use by each visitor of a daily record sheet upon which is recorded the name of each family or person for whom any work is performed. This sheet is arranged with columns so that the kind of work done can readily be checked. The filling in of the sheet takes little time. From the perusal of these sheets the supervisor can draw many conclusions as to the visitor's capacity for work and the judgment used in budgeting her time. This sheet is of value to the visitor in dictating records and serves as a memorandum in many ways. It is really the pivot upon which all the work of the visitor turns.

In the supervision of the work of visitors there are four important parts:

the conference which the supervisor holds with the visitor when the case problem is discussed; the record which the visitor dictates; the observation which the supervisor makes when the visitor meets clients in the office, and the reaction a supervisor gets from clients, cooperating agencies and the community.

We are all familiar with the zealous worker who can talk intelligently and interestingly to the supervisor of her work but whose records fail to give an adequate idea of the client, the worker's plans or the treatment to be used. Most visitors can talk well about their work, but recording their deeds or the impressions obtained does not come easily, especially to an inexperienced visitor. Time will not permit us to dwell on the value of record writing here. I wish that subject could be discussed but it is so vital that it would consume much more time than we could give now.

The impression a visitor makes upon her clients, agencies with which she deals and interested members of the community with whom she is brought into contact, all sooner or later give testimony of the work of the visitor. An experienced supervisor can usually discount adverse criticism and measure praise so as to arrive at a satisfactory conclusion of the visitor's work under this phase of supervision.

Promptness in making first calls or in responding within a few hours to a situation which seems acute is one of the truest tests of the zeal and good will of the visitor, and delay in meeting emergencies is one of the early symptoms of lack of interest, fatigue or overwork on the part of a visitor.

SUPERVISION OF EXPENDITURES.

Miss Marjorie E. Carroll, *Buffalo, N. Y.:* The Mt. Carmel Guild is one of the eighteen agencies included in the Catholic Charities Drive of Buffalo. Preceding the Drive we submit an estimate of the amounts needed to carry on our work for the coming year, under the headings: Salaries, Janitor Service, Rent, Heat, Light, Telephone, Telegraph, Office Equipment and Supplies, Insurance, Trucking, Postage, Transportation, Cash Relief, Petty Cash, Relief (special), Dues and Assessments and Miscellaneous. The amounts submitted are gone over carefully by a Budget Committee, who alter them as they consider necessary.

At the beginning of our fiscal year we arrange a distribution sheet on which is shown the amount spent under each of the above items each month. This distribution sheet enables us to tell at a glance whether or not we are going over our allowance.

The overhead expenses such as salaries, rent, office equipment, etc., as planned at the beginning of the year require little supervision for they continue from month to month at about the same rate. Constant vigilance and economy is necessary, however, regarding relief. Clothing is purchased for our families at a store where we can get the best discount. Shoe dealers give us a wholesale price on shoes. Used shoes sent to us are repaired by a class of boys learning the shoe-making trade, and we pay only for the leather. Quantities of used clothing and furnishings are sent us by friends of the Guild during the year. Much of this is renovated and made good use of

by our families. Several homes were re-established during the past year with little expense to this Society. We try to keep odd jobs and repairs for unemployed men when they come to us during the slack months, for they would require financial relief if we were unable to help them earn sufficient money to tide them over. Our families are moved by our truckman, helped by some of our unemployed men. We try to relieve the truckman in instances where the call requires only picking up of bundles of clothing. Our grocer does this for us as he reaches the various sections of the city.

Despite every effort to keep the financial relief given families within the limit of our allowance our experience last year proved that trying to meet the families needs as they arose usually meant a deficit at the end of the month. For the past several months we have been using the quota system, allowing each visitor a certain amount for the families in her care during the month. This is based on the number of families and type of problems. At the close of each month the visitors submit an estimate of the relief they think they will require for their families for the coming month. These estimates are carefully gone over and if the sum total is more than the amount the Society has to spend, an effort is made to pare down the amounts. If this is impossible we appeal to some other source such as the City Relief Department, to help the family. The result of the quota system is that visitors make better efforts to discover and use resources and practice intense economy. Our experience has shown that the families do not suffer any deprivation under this system. It has a tendency to make the visitor go into the question of managament of income very carefully with the mothers in their families, and the latter are urged to practice the economy which they should continue even after becoming self-supporting. We have what we call a sinking fund of $100.00, which we set aside each month for unexpected relief.

In arriving at the amount to be used each month from our yearly allowance we do not divide the entire amount allowed in our budget for the year by twelve; instead we anticipate that the peak winter months require about three times the amount of financial relief as do the summer months. The quota system has undoubtedly resulted in a saving and has developed the individual visitor in the use of resources, such as relatives, parish societies, milk stations and public funds.

Miss Nora M. McQuade, *Fall, River, Mass.:* The Maternal and Child Welfare Commission is a municipal public health nursing organization. Its funds are obtained from the city. The Commission maintains five welfare stations. It has some expenditures such as rent, telephone, janitor service and the like that do not vary. Its variable expenditures are: Upkeep of station, gas and electricity, household and medical supplies, transportation and equipment.

The monthly bills for gas and electricity are compared with similar monthly bills of the previous year. We also compare each station's bills with the bills of other stations. Undue increases are investigated. We found at one station the hall lights were on our meter.

Requisitions for household and medical supplies are sent in at stated

times. These are charged to the stations and are checked up. Any unusual ordering is investigated. On the nurses day sheets there is a column for carfares, these are entered opposite the visit requiring them. Equipment used by the nurses is accounted for by a weekly inventory.

Miss Marguerite Boylan, *Executive Secretary, Diocesan Bureau of Social Servicve, Hartford, Conn.:* A Bureau of Social Service, while it has different aims and purposes from a purely commercial enterprise, nevertheless, should be run on sound business principles, and its ultimate success will depend upon the recognition of this fact.

At the beginning of a New Year the business man takes inventory of his stock and plans his budget for the year. The Bureau of Social Service, likewise, should pause at the end of the year and take inventory of its achievements, its successes and its failures, and should plan carefully its program for the coming year and estimate the cost for its execution.

The Budget for a Bureau of Social Service should include: estimate for administrative expenses; salaries for staff of workers—secretary, visitors, clerical assistants, etc.; rent; telephone; office supplies; etc.; new equipment; publicity; educational programs and relief.

Having estimated the expenditures it is then necessary to plan from what sources this money can be raised. If a cause is really worth while money for its support should be forthcoming. Finance and publicity go hand in hand. Sometimes Catholic organizations have given too little publicity to their activities, and as a consequence the work has not been fully understood and has not received the financial support which the work merited. It is important that the work should be interpreted to the public and this should be done by all who have a share in the work of the organization, the Board of Directors, the staff, the corps of volunteers, and upon the intelligent interpretation of the work will depend the success of financing adequately the work of the organization. Some non-sectarian organizations have deemed it advisable to have a special extension or publicity agent or secretary for this purpose. The Community Chest, in communities where it operates, through its central organizations, has not only raised money for financing the work of the member agencies, but has done a great deal through well planned publicity methods, to make the work of the agencies better known and understood by the contributing public.

Where the Community Chest does not exist and where the agency must raise its own budget, it would seem best that this responsibility should be assumed by a special finance committee, and that the secretary who is responsible for the conduct of the social service activities of the organization should be relieved of all concern for the money raising.

Experience has shown that the most practical method is to build up a group of substantial donors who will regularly contribute.

Bazaars and entertainments of all kinds entail much work and divert attention from the real social work in hand. However, if auxiliaries prefer to raise money in this way, they should be prepared to do the work entailed with a minimum of advice and direction from the secretary of the Social Service Bureau.

A Social Service Bureau is not primarily a relief organization. It is a Bureau to render service to meet all types of distress. The Bureau's function should be to organize the necessary relief from all available sources. Relatives should be called upon to assist when they are in a position to do so. Long time cases calling for continuous relief should be reported to the Department of Public Charities, the selectment of the town, for relief, though the Bureau may have to supplement this public relief.

The parish, particularly the parish which has a substantial congregation, should be asked to cooperate in relief of parishioners. Many parishes are organized, through St. Vincent de Paul Conferences or Ladies' Aid Societies, to render some relief.

The Bureau may render the best service by thoroughly investigating every case of need referred to its attention, by seeking the cooperation of all sources in the community, by intelligent planning to meet all the needs and by careful and systematic follow-up work.

Relief given to each individual family should be based on a budget and a record of relief given kept in each individual case record. A statistical card which indicates on one side the problems presented and the services rendered in a given case, and on the reverse side a table of relief in kind (rent, food, fuel, light, clothing, board for children, miscellaneous items, etc.,) month by month is a great help to a supervisor, who can readily check up on relief and determine whether or not the corps of visitors are keeping within the relief allotment.

PART III.

PROCEEDINGS

OF THE

SIXTH ANNUAL MEETING

OF THE

CONFERENCE OF RELIGIOUS

HELD AT

Washington, D. C., September 9-12, 1925

FIRST MEETING.

Chairman, Sister Miriam Regina, *Sisters of Charity, Brooklyn, N. Y.*

Wednesday, September 9, 10:00 A. M.

At the opening meeting of the Conference of Religious the Honorary President, Right Reverend Thomas J. Shahan, D.D., Rector of the University, welcomed kindly the Sisters to their Sixth Annual Meeting. Bishop Shahan quoted the words of the Latin poet, *"Homo sum: humani nihil a me alienum puto"* and said that this might aptly be termed the keynote of the Conference, where Religious who today give allegiance to Holy Mother Church have assembled to discuss ways and means by which they might help, comfort and uplift their brethren in Jesus Christ.

REPORT OF THE ACCOMPLISHMENTS OF THE SISTERS' CONFERENCE TO DATE.

Sister Miriam Regina, *Sisters of Charity, Brooklyn, N. Y.*

My first pleasant duty in addressing this assembly is to express sincere appreciation of the presence of our Right Reverend President, of our Reverend Director and of other distinguished members of the Clergy, who turning aside from, perhaps, more attractive calls on their time and attention, are present here with us to show their sympathetic interest in our work and to give us the encouragement which we often-times need.

In greeting the Sister delegates, it is gratifying to recognize many familiar faces, associated with names that stand high on the roll of honor for work well done in the field of Catholic charity, and also to welcome new members who bring with them the valued experience of the past and are willing to share the same with us.

We can hardly doubt that the deliberations and discussions of this Conference will bear much fruit in the cause of Catholic charity, called as it is in this Holy Year of Jubilee, 1925, by the members of the Hierarchy, in Washington, the Capital City of our beloved Country, within the precincts of this great Catholic University, so dear to the heart of our Venerable Holy Father and to all his devoted children throughout the land. We know we shall not be disappointed in its results.

The topics for study and discussion noted on our program for 1925 center for the most part, as in past years, around the child, knowing as we do, that there are none more important.

If the protecting care and the wise guidance of Holy Mother Church cherish and encircle the child from infancy on through the days of its youth, for its future welfare we may more confidently hope.

But whether our ministrations of charity be exercised in behalf of youth or old age, of the infirm or the physically fit, of the disabled or the mentally weak, it matters not, if we but bring to the task the fine enthusiasm and living interest born of the love we have for the Master for Whom we labor. Love for Him makes our labor light.

This enthusiasm it is that makes possible through our efforts, by our character, by our lives, the formation of an atmosphere,

an environment, however humble and unpretentious it may be, that enables the souls which fall under our care to fit more perfectly into the great scheme of creation, as happy, useful, loyal, devoted, edifying members of Holy Mother Church.

Such is the daily striving of every consecrated life, such has been the purpose in the minds of those charged with the organization and development of this special section of the Conference for Religious during the past five years; not only to arouse great enthusiasm for the various works in which we are engaged, but by organized effort to send our message of charity and service abroad, as an invitation to others, that seeing our good works, they may be encouraged to join us in glorifying our Father in Heaven and in aiding His weak and needy ones on earth. Tending toward this result the Conference has made the following contributary services:

Twenty-five papers relative to some phase of child welfare and institutional management embracing topics such as, Admission, Supervision, After-care, Problems of Recreation, Education, Thrift, Self-reliance, Self-restraint, etc., have been read and freely discussed by the Religious delegated to represent their various communities at the Special Conference for Religious during the past five years. Three papers on Neighborhood and Social Work have been presented for consideration. Five papers on the Training of the Juvenile Delinquent—one on the adult delinquent—have been discussed from the standpoint of the institution, from the standpoint of the home, from the standpoint of the community. Four papers on the physically handicapped have had place on our program. The consideration of the Catholic Hospital as a charitable institution, the Contribution of Hospital Social Service to Health Conservation, Visiting Nurses, Organization of Clubs, Day Nurseries, Dietetics, Maternity Homes, Homes for Convalescents, Missionary Work by Visitation, Religious Values in Case Work, Homes for Women Wage Earners—including discussion of the Minimum Wage Law—the Room Registry, The Supervision of Reading Clubs for Parochial Ex-Graduates, Social Service Interests in Grade Schools, The Moral Development of the Child, Alumnæ Associations, are among the other titles that appear on the Program of our Special Conference from 1920-1924 inclusive.

These papers and many points that followed in their free discussion are printed in the various Reports of the Conference and

should find place in the reference department of the library of every religious community.

To summarize let me state that quite the most important outcome of the Sisters' Conference to date is the contribution from the "Committee on Standards" selected in 1921 to formulate a "Program for Child Caring Homes." The first draft of this work was presented to the Conference at the 1922 meeting by the Chairman of the Committee, Reverend Bryan McEntegart of New York. Father McEntegart requested honest criticism, suggestions and above all a "try out" of some of the methods he proposed, with a true report of their results. How many such reports Father McEntegart received I do not know as Father is an excellent secret keeper—but at our meeting of 1923 the "Program for Child Caring Homes" was ready for distribution. Just what this little volume means may be gaged by the evaluation placed upon it, both in the State of New York and in Colorado, as well as in other states, (just which others I am not certain), when the officials asked permission to use it in the non-sectarian child caring institutions of their respective states, notwithstanding the fact that the "Program" was arranged for Catholic homes by those consecrated to the service of God.

Let us then be encouraged and with the confidence born of faith and trust in God, let us continue to expand the works confided to our care by those who are to us the Voice of the Church, whose call is for us the Will of God.

Nor let us measure the success of our efforts by the number of institutions we control, their size, the number of inmates they shelter, the type of work we do, but rather by the greater perfection of our accomplishments and in the greater happiness and holiness of those under our care.

Often times we find our works retarded or hampered by the limited material resources at our disposal in these days of fabulous sums expended for the uplift and welfare work to which we have devoted our lives, (none or little of which comes our way), but let us not lose heart, for have we not a wealth of love and sympathy beyond price to lavish on the poor, the sick, the weak, the dependent little ones? Have we not the age-old wisdom and traditions of the Church of God to hand on to these less fortunate and favored ones of this world? What greater gift can we bestow? What greater heritage can they receive?

CHARACTER DEVELOPMENT.

Sister Miriam Augustine, Ph.D., *Sisters of Charity of Saint Vincent de Paul, Mount Saint Vincent, New York City.*

The theme of this paper is not to be character formation in general but rather the practical question: What can we do in the class room and outside of it to develop the character of those entrusted to our care?

For the sake of clearness it may be well to consider for a moment some fundamental ideas concerning character and its development. In this excellent little book, *The Formation of Character,* Father Hull tells us: "Parents and trainers of the young are, of course, fully alive to the idea of turning out their subjects good and strong, but often enough they plaster goodness and strength on from the outside in the hope that it will stick, quite regardless of the structure underneath. Plastering will last no longer than the wall it overlays; if the wall be of mud, it will be preserved for a time by the veneer but before long it will crumble away and down comes the house, plaster and all. What we want is not a mere plastering business, but strong walls of cut stone which need no plaster and will stand till the day of doom. And this solid cut-stone structure spells character."

This comparison suggests the method to be followed in the work of character development. Before constructing a material building there must be first some idea of the completed edifice in the mind of an architect, then the ground plan must be made, and finally this plan must be carried out by the builder. In erecting the structure of character we must proceed in the same way. First there must be conceived in the mind some high ideal of a noble life, then this ideal must be reduced to a definite plan of action and finally this plan of action must be carried out by the will. The repetition of acts in accordance with right principles will result in lasting habits of virtue just as the careful placing of stone upon stone results in the solid walls of the material structure.

Keeping this method of procedure in mind, let us see how we can carry on the work of character building in the class room. The first step, as we have seen, is to inspire our boys and girls with high ideals. We can hardly over-emphasize the importance of these ideals in the children's lives. It is safe to say that they will

never rise above the things of sense and selfish gratification unless they cherish some type of noble manhood or womanhood which they aspire to realize in themselves. Hawthorne's story, "The Great Stone Face," which tells how a boy at last grew into the likeness of the face upon which he loved to gaze, is the story of every great soul. The ultimate ideal of every Christian must, of course, be Christ.

The work of creating ideals is rendered fairly easy for us by the fact that children are naturally hero worshippers and that they never tire of stories. We can readily interest them in the lives of the saints if we present holiness as heroism, which in truth it is. What child does not love to hear about Joan of Arc or about the martyrs who so bravely withstood the threats of tyrants and faced the terrors of death by torture?

We do not insist enough upon the heroism of Our Blessed Mother. We are eloquent on the subject of her Immaculate Conception and of her power of impetration; we dwell upon her humility and her obedience; but rarely do we depict her as the valiant woman. Why do we not speak oftener in praise of her sublime courage in its active forms forgetting that the passivity of heroic suffering may be the highest kind of courage? In these days when phobias of every description are so prevalent and are made an excuse for shirking duties and responsibilities, it is most important that our girls especially be inspired to cultivate the virtue of fortitude. We must give them a model of the kind of courage that belongs to their nature—the courage that will not make them aggressive but that will enable them to suffer bravely. They need the example of Our Blessed Mother's cheerful endurance of a life of poverty, hardship and lowly toil, and of her heroic fortitude during the heartrending scenes of the Passion.

Heroism, as has been said, makes a natural appeal to children, especially to the boy; but the teacher must see to it that all, both boys and girls, form correct ideas of heroism. They often mistake recklessness for bravery and they set more value upon physical than upon moral courage. The story furnishes us with the means of giving them a right conception of heroism. We can find ready at hand any number of stories in which the hero or heroine is brave enough to refuse to perform some needless feat of daring; brave enough to tell the truth when a lie would better serve his purpose; brave enough to do what is right notwithstanding the

taunts and derision of companions. Stories of this type create an admiration for true heroism.

While it is all important to inspire children with high ideals, we must not rest there; for though we cannot have a noble character without ideals, we can have ideals without character. To quote Father Hull again: "To be effective, an ideal must not be merely pictured, admired and longed for. It must be embodied in a set of definite principles dominating life and then it will result in character." A discussion in detail of the principles which should regulate conduct would carry us too far afield. They may be briefly summed up under the heads of the natural and the supernatural virtues.

Here we must face a charge frequently brought against Catholic educators. Religious teachers, as a class, have been criticized for over-emphasizing the supernatural to the neglect of the natural virtues. As the charge has been made by those who are well acquainted with the training given by religious and who are also in a position to be able to judge of the results of that training, the matter should give us pause. Is it true that in our eagerness to make our boys and girls devout Catholics we are failing to make them honest, upright, self-respecting men and women? It is startling sometimes to find a person who would not for the world break a novena but who thinks nothing of breaking a promise or even of breaking the Eighth Commandment by taking liberties with the truth. It is equally startling to meet people who never forget their prayers but who cannot remember to pay their just debts. Let us ask ourselves seriously: Are we giving the proper attention to the cultivation of the natural virtues? These must be made the foundation of our structure; for the perfect natural character can readily be transformed into the perfect Christian character, just as the Roman basilicas of old were made Christian churches.

But the work of character building is not completed when we have given the children high ideals and sound principles. In Portia's words: "If to do were as easy as to know what were good to do, chapels had been churches and poor men's cottages princes' palaces." It still remains for us to undertake the difficult task of building up the structure stone by stone; that is of forming habits of conduct in accordance with the principles established.

The word conduct is used advisedly, for it denotes free deliberate action. It must be our aim to train children to be deliber-

ately good. Sometimes children who are not deliberately good at all are held up as paragons of perfection. They may have naturally good impulses or they may be simply unconsciously reacting to environment, following the line of least resistance, consulting expediency rather than principle. In later life when temptations come and artificial restraints are removed, there is often a moral collapse no less surprising than lamentable. We must then endeavor to train all our children to be deliberately good, those who are naturally good as well as those for whom virtue means a struggle.

If our aim is to form habits of conduct and not merely to maintain good order, we must allow a certain amount of liberty—within wise limits, of course. Very rigid discipline and constant surveillance will prevent misdemeanors; but if children do the right thing only under compulsion or through fear, they are not forming wise habits of conduct. We must give them motives which will enable them to choose correctly and then we must afford them some opportunity for the exercise of free choice.

Trying to attain an ideal is uphill work and, if we want to succeed, we cannot afford to dispense with natural motives as allies of the supernatural. There are times of trial and darkness in everyone's life when the supernatural makes little or no appeal and then it is most important that we have at least the natural motive to keep us from evil. It may be because we have to stress the necessity of supernatural motives for sorrow when preparing children for Confession that we are liable to neglect the natural motives in cultivating virtue. But here the case is different. Natural motives have no efficacy in obtaining pardon for sin; but they are most efficacious in preventing the commission of sin. True, one who avoids sin through a merely natural motive does nothing meritorious for Heaven, but he does avoid the sin, and that is no small matter.

To equip our boys and girls properly for the battle of life, we must then try to develop in them, not only an ardent love for God and a fear of offending Him, but also self-respect and a sense of honor. Moreover, we can appeal to self-respect and honor when we wish to discourage certain things which we cannot condemn as positively sinful.

If we let children know that we have a high opinion of them, they will, as a rule, try to deserve it. Praise is a tonic which should

be administered in generous doses. We need not be afraid of fostering pride or self-complacency.

Of course, we must guard against the danger of encouraging children to work merely for the sake of praise. The person of character does the right thing because it is right, regardless of praise or blame, and looks to God alone for approval. However, just as props are necessary while a building is in process of construction though the finished structure must stand alone, so the prop of praise is necessary while character is in the building.

Even when there are bad habits to be corrected praise and encouragement succeed better than fault finding. Continual fault finding discourages, kills effort and arouses antagonism. Positive, constructive methods are always best. "Do" is more effective than "Don't." The woman who when leaving the house said, "Johnny, don't torment the cat while I am out," should not have expected to find the cat alive when she returned. She would have acted more wisely had she interested the boy in doing something that would keep him out of mischief. This idea of "inhibition by substitution," as Professor James calls it, is familiar to us all; but we are liable to lose sight of it in trying to correct bad habits in children.

In helping the children to establish wise habits of conduct, it is well for us to keep in mind these suggestions of the psychologists: first, a new habit should be launched with a strong and decided resolution; secondly, as many motives as possible should be used to strengthen the resolution; thirdly, the resolution should be acted upon at once; fourthly, no exception should be allowed to occur until the habit is securely rooted. For instance, at the beginning of Lent and Advent when good resolutions are in order, we can suggest that the children try to correct some fault by striving to acquire the virtue opposed to it, emphasizing the importance of a firm determination to keep the resolutions made. A habit can be formed, we are told, in a month's time when no exception is allowed to occur. If this is so when only natural motives have play and when the will is not aided by grace, then Lent and Advent with their additional aids of supernatural motives and sacramental grace should yield an abundant harvest.

Acts of self denial should also be encouraged, not only during the penitential seasons but throughout the year, in order to develop will power. In this connection Father Barrett advocates

that, in addition to the will training inseparable from the practise of our religion, there should be a systematic training by means of daily exercises. To attempt to carry out in the class room Father Barrett's method of will training would, of course, be out of the question; but we can, at least, devise ways and means of encouraging acts of self conquest and arouse an interest in the strengthening of the will. If we fail to do this, we fail in the work of character development. In the man and woman of character the will must be strong enough to exercise perfect control over the passions, and this control is the result of personal effort on the part of the individual. Therefore, unless we can induce our boys and girls to undertake the work of self discipline, all our efforts to develop character are in vain.

The work of character development in the class room must be supplemented by help given to the individual outside of class. This is especially important when the children are entirely dependent upon us for whatever training they receive.

All children need someone to take a personal interest in them, some friend to whom they can go in their doubts and perplexities, someone who has a sympathetic understanding of their difficulties and struggles and from whom they are sure of receiving a word of encouragement. All need such a friend, but especially the child who has to struggle against evil tendencies and who is likely to grow discouraged in the conflict. In order to help children effectively we must first win their confidence. Having won their confidence we can, in the light of the knowledge thus gained of their natural temperament and formed habits, more easily help them to acquire self knowledge and to practice self discipline. No matter what the children tell us, we must never appear surprised or shocked; otherwise they will no longer confide in us and then we are powerless to help them. Nor should we ever upbraid them for anything they do.

Above all we must be infinitely patient with those who have to report continual failure in their efforts to overcome bad habits and we must never allow them to give up the struggle. However hopeless the case may seem, we must continue to urge them on to fresh endeavors, ever assuring them of our confidence in their ultimate success.

The work of developing the character of those entrusted to our care is not an easy one. It demands serious thought, constant

vigilance over self that we may be living examples of every virtue, and the unselfish spending of ourselves in the service of others. But who will say that it is not a glorious work and one that well repays the sacrifice it entails? Even in this life we have a rich reward in the knowledge that a single soul is beautiful and strong because it has been our privilege to help build the solid cut-stone structure of its character.

SECOND MEETING.

Wednesday, September 9, 2:30 P. M.

Chairman, Sister Miriam Regina, *Sisters of Charity, Brooklyn, N. Y.*

CONCRETE RESULTS FROM APPLICATION OF PROGRAM FOR CHILD-CARING HOMES.

Mother M. Suso, *Sisters of St. Dominic, Blauvelt, N. Y.*

For a long time the idea of dividing the children of an institution into small groups and trying to develop a family spirit in each group has been gaining in favor among those who have child welfare at heart. Today the group system has been so thoroughly worked out that it is possible to apply it almost anywhere, with new or existing facilities.

The group system originated in what we all know as the Cottage Plan. Some years ago the experiment of building a series of cottages, quite detached from each other, for dormitory purposes, in preference to housing the children all in one large building was tried in one of our large Catholic institutions. Time has proved the plan very advantageous. A miniature village of detached cottages was more homelike and cheerful than the congregate type so common in the early eighties. The floods of fresh air and sunshine thus assured for every dormitory from sunrise until sunset were ample compensation for difficulties encountered.

The fire risk was also immeasurably less. Not only would such a disaster be confined probably to one cottage, leaving the other dormitories unscathed, but the children could always be dismissed in as many seconds as minutes would be required in a large building. The possibility of a panic was correspondingly remote.

The plan was found to be very helpful also in handling contagious diseases. The children mingled freely only in the open air, and it was an easy matter at any time to isolate if necessary a cottage from which a patient had been removed.

But most important of all, the Sister or matron in charge of the cottage was in close, constant contact with a group of children under conditions akin to those of the normal family. Home life was developed and innocent natural instincts allowed full play.

In the group system there are many advantages, whether it is carried out under the cottage plan or otherwise. The basic idea is to divide the children into groups of thirty or forty each; to keep these groups separated as much as possible, and in close contact at all times with the presiding Sister or matron. This gives opportunity for close observation over every child. Means are afforded for observing each one closely. There is thus built up a mutual understanding which corresponds to that between the mother of a family and the members of her household in a normal home. At the same time the children instinctively develop among themselves the family spirit engendered by intimate association within the group. The so-called institutionalized child will be indeed a rarity where each one belongs to a family group and the very environment tends to simulate the average home surroundings.

Besides, because the facilities and appointments provided are for the exclusive use of each group, there springs up among the children a proper pride in their surroundings, which they regard as their own. Intimate contact with the Sister in charge tends to develop a habit of keeping their home attractive—a trait which will remain with them in after years.

Incidentally, the problem of discipline is very much simplified under the group system. Having to deal always with the same individuals, the Sister can soon gain their confidence and strong moral influence can be exerted. There can be no excuse for not knowing what is required. The same person is in charge of the children all the time. Day by day the same round of little duties occurs. As no other children use their accommodations, infractions of rules are reduced to a minimum and there is little possibility of misdemeanors being untraceable or passing unnoticed. Knowing her group intimately from this daily contact the Sister cannot fail to detect the offender. The family spirit within the group is most helpful to the attainment of good discipline. Self

government is developed, for children themselves help to enforce the desires of their preceptress, who, like a mother, makes them feel that whatever she suggests is for their good.

Thus we see flourish the social virtues: love of duty, respect for the rights of others, interest in the common welfare, all of which help to lay the foundation of that good citizenship which should be one of our principal aims in education. All interested in child welfare work ultimately for the good of God and country. Therefore it is with no small satisfaction that we mention the moral value of the group system. With comparatively fewer children under her charge, the Sister or matron can give close, psychological study to each individual, note the natural failings of each, help to eradicate little faults and thus achieve that character building which is the aim and goal of all education, religious or secular, classical or vocational. The temptations and trials peculiar to the period of childhood and adolescence coming thus under a keen but friendly eye can be lightened and softened. Moral and religious principles by which the problems of life can be solved are easily and intimately inculcated. And in this way the plastic souls of our little ones are readily moulded after the fashion of Him who said: "As long as you did it to one of these My least brethren, you did it to Me."

The group system when applied to the cottage plan gives us as an ideal a one-story building with accommodations for about thirty children. It contains a dormitory, a fully equipped lavatory with lockers adjoining, a play room, a living room, a dining room and a class room. A yard or garden nearby furnishes facilities for out-door sports. Exteriorly the cottage is often of stucco, with attractively painted wooden trimmings or other decorations. The style is such as to resemble a private dwelling. Lawns between the cottages lend privacy, are pleasing to the eye and help to carry out the impression of a little village of private dwellings. Usually the cottages are arranged in a large circle or quadrangle, with a park or large lawn in the middle. They are connected by cement paths or walks. In some institutions there is a kitchen in each cottage where all the cooking is done. Thus each unit is entirely independent. As the family lives quite alone in the home, so the happy inmates of the cottage enjoy the privacy of their own complete building. There is practically no social contact outside the group, yet care is taken against segregating the groups too com-

pletely. In the vast majority of cases the advantages of a separate school building so far outweighed every other consideration that the class room was omitted from the cottage, although the rule of having every child in the group of the same school grade was retained. By this procedure the home atmosphere was enhanced rather than diminished, for under normal conditions children leave their homes to go to school. In fact children of different families and of very different stations in life usually meet every day at school. Many still adhere to the idea that the cottage group should be composed entirely of children in the same grade in order to avoid breaking the group for school purposes. Still the advantages of widening the circle of school acquaintances are obvious. This thought in many instances has lead some Superiors to discard the idea of school grade in assigning children groups.

One great advantage is gained by not using the school grade as a guage in forming the groups. It is then possible to keep children of the same family in the same cottage, if there is not a marked difference in their ages. Children of pre-school age and of sub-primary grade, may, under this arrangement, form one division, primary grades a second, grammar grades a third and those over fourteen years a fourth.

Another means of limited contact and segregating which seems advisable is the out-door playground. One or two large playgrounds, with space and equipment assigned to each group, will afford opportunity for that close supervision which the group system emphasizes. At the same time children of different groups may come in social contact occasionally, when deemed advisable by the one in charge.

The living room is essential to every group. The dominant thought in all planning should be that each cottage shall become a real home for the exclusive use of those assigned to it. To attain this a separate play room or living room is absolutely necessary. It is in the living room that the normal child socially expands. Our little ones there meet and mingle as members of the same family. The children should be encouraged to spend all their free time in the living room, where they may read, study or play. The attractiveness of this room will enhance its educational value. Curtains on the windows, pictures on the walls, cushions in the chairs, potted plants and flowers, small tables at which the childen may play or read—all these seem minor details, but they make or mar the efficiency of a living room.

A small library and some quiet games will make this room a haven in inclement weather, while a musical instrument of some kind will enliven the evening recreation, causing it to become a period of pleasure to which all will look forward with delight. If a separate room can be reserved for active play, so much the better. Otherwise there may be in the living room for the younger children a romping hour, with everything damageable removed.

The ideal cottage includes also a dining room. Here the children are subdivided into little groups of six or eight with a small table for each group. This facilitates serving and supervising. The appearance of the room should be cheerful and homelike. Laudable pride in keeping the tables neat and attractive is soon manifested by the children. Thoughtfulness for others and the rules of etiquette are cultivated. The atmosphere should be that of the usual family dining table. Conversation is easy and natural among the children thus seated around the family board.

When, however, we are not so fortunate as to have a village of ideal cottages, how are we to apply the group system to existing facilities? Which features should be striven for most vigorously in adapting the idea to existing conditions? Our aim should be to keep the groups small and keep them intact if practicable.

Of course, the starting point in any plans for housing children will always be the dormitories. These, if possible, should be so constructed as to accommodate thirty or forty children only. Indeed the fewer the better. If we are aiming at the group system, for every dormitory there must be a playroom or living room for the exclusive use of the children dwelling there. This should be adjoining the dormitory or at least very near. It need not be a large room. A living room about half the size of the dormitory will be found quite satisfactory. Plenty of space is thus afforded for all the children to be seated comfortably around the tables and to pass about at will without disturbing anyone. Where a large dormitory exists, with a smaller one contiguous or across the corridor, the smaller dormitory may be transformed into a living room with little trouble and less cost. A little cretonne at the windows, a change of tint on the walls, a few tables and chairs are a good beginning, and the children may commence immediately to enjoy their new surroundings. From the outset they should understand that the living room is theirs and will be just as beautiful as they help to make it and preserve it. A rag rug makes a serviceable floor-

covering, and if the children can help to make it, so much the better. The sewing class can easily fashion cushions for the chairs and the manual training class readily supply boxes for the growing plants. A little feminine ingenuity will give those delicate touches which make a family living room cheerful and attractive. With these the metamorphosis is complete. Gradually pictures can be added and the necessary books and games increased.

In connection with every dormitory there must be adequate bathing facilities. Sanitary conditions should be perfect. Individual lockers are quite important for the success of our plan. As the groups are small, five or six showers and suitable wash sinks should be installed in the lavatory, the floor of which should be of sanitary material. The hygienic advantages of such appointments cannot be overestimated. If the group system is to be effective, every child should have a place in which to put his belongings. A small room with tiers of shelves divided by wooden partitions and properly protected from the dust will serve very nicely for lockers. Sheetrock or plasterboard partitions make it surprisingly easy to obtain the necessary small rooms for lavatory and lockers.

A separate dining room for each group may not be so easily obtained. Though very desirable it is not necessary that the dining room adjoin the living room. A series of dining rooms near the main kitchen fulfill the requirement very well when there is no available space near the living rooms. If however, it is necessary to continue using a general dining room, the group idea may still be carried out by assigning a special place to each group. Whether the dining room be congregate or not, small tables should be used, and close intercourse fostered among the six or eight children seated at each table. One may be appointed to preside at each table as the head of the little family and see that the rules of etiquette are not disregarded.

On first consideration it may appear difficult for a Sister to keep in close, constant contact with every individual of her group, however small that group may be. But if we bear in mind the conveniences resulting to the one in charge from the group system, we find it is not so trying as at first imagined. Then, too, arrangements may be made for more than one to have charge of the same group. This has given good results and has apparent advantages.

The spirit engendered among the children themselves should be along self-governing lines, until the president or counsellor, or

whatever we may choose to call the one at the head of the group, will be the right hand of the Sister in charge. Except among the very little ones, each member of the group should have the care of something, so that all may have an active interest in the family affairs and feel that he or she is really necessary to the well being of the little group. Besides the president or counsellor, there should be two or three minor officers, who may hold responsible positions and have others as their subordinates.

In conclusion, let us remember that the group system was begun and perfected in an effort to develop the individuality of each child, and anything which will help us to gain that end may with advantage be incorporated into our group activities. Sodalities, societies, clubs, scout troops and social gatherings need not be sacrificed. In each and all of these every group may play its own part. Such activities are a help, not a hindrance to the success of our plan. Athletics, too, bring the children together from time to time. Each group may have its own team. As we all know, sports develop the children physically and morally. By them the group system is cemented rather than severed.

These are but a few aspects of a many-sided subject. Much could be said about different phases of the plan we have discussed. But they are only side issues which with prudent direction, naturally adjust themselves. Of course, there are pros and cons for every project. But even the most unsympathetic critic is bound to acknowledge the advantages accruing from the group system. By it the child acquires psychic development closely resembling that attained under ideal family surroundings. More than this cannot be claimed for any plan yet advocated for child welfare.

Sister Lucilla, *Sisters of St. Francis, Mount Loretto, Staten Island, N. Y.*

The home for destitute and orphan children at Mount Loretto is ideally located at the lower end of Staten Island. The property, comprising one square mile along the seashore, was acquired in the early 80's, by the Rev. John C. Drumgoole, who, after an experience of several years' management of a home for poor boys in the heart of New York City, realized that the increasing number of his charges and their physical betterment necessitated not only a home in the country, but one large enough to accommodate his im-

mense family. Under these conditions and because of limited funds, the original plan of our institution was along the lines of the congregate system, but this was somewhat obviated by constructing the building in three separate wings connected by a main corridor. This style of building made for as perfect a system of ventilation in the sleeping rooms as could be desired, and has been followed out in the other buildings constructed in recent years.

Feeling that the family spirit should be carried into the procedure and the administration of our home, we have endeavored to inculcate this spirit by dividing our children into groups, thus following the advice of His Eminence, Cardinal Hayes, the President of our Board of Trustees. We have found this arrangement very helpful from every point of view and the children have benefited one hundred per cent. The general discipline has improved and each child can receive the individual care which it requires.

A Sister is in charge of each group of children, to whom she takes the place of a mother. Two women assist her, one attending to the household duties, the mending, etc., and the other assisting in the care of the children.

The Group Mother, as we call the Sister in charge, is responsible for the conduct and behavior of all the children in her group, at all times except when they are with their teachers in the classrooms. Being in close contact with the children, she is able to note their strong and weak propensities, and thus is in a position to assist in molding their characters.

Each group is a unit in itself, having its own living room sleeping appartments, bathing and toilet facilities. During the summer months all the children meet daily at our fine private beach where the shower bath is supplemented with a swim.

Our living rooms are tastefully decorated with pretty cretonne window curtains, ferns and hanging baskets. Besides the necessary furnishings each room has a piano, a victrola and a bookcase containing books and magazines suitable to the age of the children in the group. In the rooms belonging to the older boys there are fine large pool tables which are constantly in use. Radios for the older boys also afford great pleasure and wholesome recreation. Many of these latter have been made by the boys themselves and are therefore all the more appreciated.

The children are free to use these rooms at all times. What they would do in their homes they do in the living room; play

games of all kinds, read, draw, or entertain themselves by singing or listening to the victrola or the radio. By means of the latter they keep in touch with the outside world and attend in spirit the major league ball games. It is most interesting to watch the expression on their faces as they receive the returns of the games played during the World Series.

When ready for a romp or a game of hand-ball or base-ball, the boys have a five-acre field well patronized at all seasons of the year. During the recreation time in the field we do not insist upon groups playing together, but rather encourage intermingling of the boys, as we find it to their advantage. They have regular organized ball teams which are combined into leagues, and there is great rivalry among them for all are excellent players of the national game. Each week a visiting team is invited to play against our boys and the cheers from the ball field leave no doubt as to which team is winning.

On certain days during the year such as Memorial Day and Labor Day, a regular program of field and track events is arranged. The enthusiasm among the contestants is great. Very recently we had the formal opening of a new athletic field, combining a baseball diamond and a cinder-track, the latter one-eighth of a mile long. The field is modeled on the Yankee Stadium and the boys assisted in the making of it. The care they take of it shows how proud they are of their work. The grand-stand, nearing completion, will accommodate about one thousand persons.

During the winter months the cement court-yards are flooded and form excellent skating rinks, thus providing for healthy outdoor sport. Our Reverend Rector, Monsignor Fitzpatrick, and other generous friends, see that the boys are always provided with ice skates, roller skates, games and all kinds of athletic supplies.

Although the dining rooms are in one separate building there are four distinct sections. In the cottage known as the Nursery, the dining room is a part of the unit. These dining rooms are well lighted and well ventilated, and present a very attractive appearance with their ferns and hanging baskets. Small round tables with snowy covers and neat little dining room chairs give to these rooms a very homelike appearance. Boys are appointed to do the serving after the children are seated, and the Sisters see that the wants of all are supplied. Talking at table is permitted at all meals and this is the more enjoyed because chums sit together.

The menu is varied and well balanced, and special attention is given to any children who are found to be in poor physical condition. Our children are weighed monthly, and a record of their weight is kept in each class room. These records are forwarded annually to the office of the Catholic Charities.

A weekly treat of well-chosen motion pictures is enjoyable by all the children. Besides this they attend the Circus each year, and during the summer months the older boys are permitted to attend the baseball games at the Polo Grounds in New York and Ebbets Field in Brooklyn.

To inculcate in our boys a spirit of thrift our Assistant Rector has organized a banking system. The money they receive from their relatives and friends is deposited in the bank and earns interest for the depositors. Those who wish to spend their money have many ways of doing so. For the past two years we have had a fine cafeteria on the grounds, and during the summer a second was opened on our beach. In both places the boys may purchase all kinds of refreshments, also toys and useful articles. In this way our children learn the value of money, and they also derive great pleasure in doing their own purchasing. A fine spirit of thoughtfulness and generosity is growing up among our boys, who delight in taking to the cafeteria and treating some little friend who has no money. I might say here that the profits accruing from these cafeterias revert back to the children, for they are used to defray the expenses of their athletic field, to provide picnics and various outings for them and permits the paying of interest on the money deposited in the bank.

The children's visitors are received by the Group Mother, thus affording an opportunity of forming an acquaintance which very often proves helpful to both child and parent or guardian. We can quote instances where home troubles have been cleared and parents again made a home for the child, all through the visit to the Sister in charge of the child. So that all visits to children are recorded, each visitor receives on entering the grounds, a visitors' slip on which to write the name and address of the visitor as well as the name of the child. Frequent change of address makes this necessary. This slip is left with the Sister in charge.

Our home is always open to visitors, who at all times comment on the cheerful, happy spirit which is noticeable among our children. Every child in the world is entitled to a happy, unclouded

childhood, and many of our children have been deprived of this until they came to us.

To know, love and serve Christ's poor little ones is the prerogative of the workers in our institutions. Since this is our privilege, seeing Christ in each child, and realizing the value of his immortal soul, let us make it our highest duty to exert our best efforts for the spiritual and temporal welfare of the little ones committed to our care. Then shall we be favored by hearing these sweet words of Our Blessed Savior, "What you have done to the least of these, My little ones, that have you done unto Me."

SISTER CELESTINE, *Missionary Sisters of the Order of St. Francis, Peekskill, N. Y.*

It was remarked at one of our previous Conferences that there is a decided decrease in the use of our institutions for dependent children. Some of the reasons given were chiefly: "Ignorance of the work done by the institutions," "An excess of sentiment," "Failure to keep abreast of the times," and "Failure to obey the Gospel injunction 'Do not hide your light under a bushel.' "

The injunction of the Gospel struck me very forcibly and perhaps if it were not for it I should feel rather reluctant in coming before this audience to voice again what I read in the Conference of nineteen hundred twenty. Many institutions have since introduced the Grouping System and have been more than repaid for the expense and labor incurred.

From the very beginning of our institution, which dates back some forty odd years, we have grouped our children in class grades with two Sisters in charge of each grade; but not until the year nineteen hundred and ten, when we erected a separate school building a short distance from both boys' and girls' department, were we able to carry out the system as we have it at the present time.

We converted the former class rooms into living or social rooms, each class in school forming a family unit or group, each group having its own living room. Although these rooms are not what we would like them to be—being far from the ideal, as the buildings are old, still, they are practicable and the system is conscientiously carried out to the satisfaction of state and city authorities, and the results are most satisfactory to us.

The Catechetical or Biblical instruction is given weekly by the

priests to each group for a period of from fifteen to thirty minutes from the 2B grade to the graduating class inclusive. The instruction is suited to the grade or group and many times to the individual child, as it is certain there are a few problem children in each group whom the priest knows from close contact. The teacher or Group Mother can keep before the minds of the group the special instruction given for the week, thereby making a more lasting impression. Preparation for the Sacraments and morning and night prayers can be more carefully attended to, more strict surveillance of the morality of the children can be made and evil tendencies can be more easily detected in this small Group System, for the teacher or Group Mother assumes more personal responsibility, and the result for the child is a greater love for God and all things beautiful.

As we must prove ourselves true mothers to the little ones confided to our care it is in the small Grouping System that we will be enabled to learn all their little ails and attend to them more readily. Corrective gymnastics, part of the school curriculum, can be carried out more practically, to the advantage of every child.

The Grouping System cannot be overestimated. The teacher and Group Mother are working with the same children throughout the time spent in their special grade, either one supervising the study period. The weak child, the backward or slow child can be given extra help and the natural homelike feeling shows itself in the confidence the child has when he knows there is someone near to help him in his little difficulties. The result is a ray of happiness brought into the child's life at the thought that he can keep abreast of his companions.

If individuality is an asset in the adult man, then the first maxim must be to respect the individuality of the child. What does the maxim mean? Study your children, noting their tastes, tendencies and impulses. All cannot be treated in the same manner. Be sympathetic and appreciate the individuality of each, never losing sight of the fact that the individual nature of each is a precious root out of which personal character is to be developed. It is again in the Group System this can best be done; in their little informal dramatics, the birthday and feastday parties, their out-of-door sports, games and hikes the characteristics of each child manifest themselves, and as a result of this system the guiding spirit of the Group Mother will be near to help and advise.

Our great aim should be then, to strive to save the souls of the children; to do better for them spiritually, physically and educationally; to put them on the right path to do their duty to God, their neighbor and themselves.

Let it therefore be resolved by the institutions who have not as yet introduced the Grouping System, that before the next Conference convenes they will do so, at least in part, then they too will be able to see for themselves the great benefit accruing from the Grouping System when carried out properly and their light will shine not under a bushel but out before the world, which we must be in, but not of. Striving ever zealously for the honor of Holy Mother Church, the good name of our Community, let our motto be: "All for the greater honor and glory of God!"

THIRD MEETING.

Thursday , September 10, 2:00 P. M.

Chairman, Sister Miriam Regina, *Sisters of Charity, Brooklyn, N. Y.*

PROBLEMS OF SERVICE TO CHILDREN IN THEIR OWN HOMES.

Reverend John O'Grady, Ph.D., *Washington, D. C.*

It is quite natural that in their child-caring work, our sisterhoods should especially emphasize religious training. After all, the religious training of the child is the basic justification of all our child-caring work. Our Religious, I am sure, recognize that in providing for the religious welfare of the child they cannot overlook its material well-being. They also recognize that the religious training of the child includes more than the teaching of catechism; that it is inseparably bound up with everything that prepares the child for the proper discharge of life's duties and responsibilities. They recognize, moreover, that there is no institution which, under normal conditions, is as well fitted to prepare the child for life as its own home.

Those of us who are engaged in child welfare work must be on our guard, lest, in our enthusiasm for the welfare of the child, we contribute to the undermining of home life. It is generally ac-

cepted by all students of child-care today that no child should be separated from its own home while there is any vestige of home life left. And yet, when we turn the searching eyes of criticism on our Catholic work, we must recognize that this principle is not as generally respected as it should be. We still go on extolling the wonderful advantages that we hold out to neglected, dependent and delinquent children in our institutions.

We are too much inclined to assume that the unruly and stubborn child can be saved by institutional care. We forget the other children in the family who are exposed to the same dangers and temptations. The chances are that before a year has elapsed there will be a second child in the same family who will be a candidate for institutional care and before the end of the second year a third child will be ready for the institution. And thus we keep receiving children from their own homes without any serious effort to deal with the real factors in the situation. As we study the child who presents serious conduct problems, we will find that there is illness or some defect in his home life and training. Our first duty towards the child and his family is to do everything we can to remedy this defect. We are doing a serious injustice to the child and his family when we remove a child from his own home without doing everything possible to remedy the defects of home life. I recognize that there are large numbers of children who, for compelling reasons, must be removed from their own homes. There are children whose behavior is such that a change of environment is imperative both in their own interests and the interests of the community. There are children whose homes are exercising a positively vicious influence over them. Yet even with these types of children we must not lose all thought of the home. We may be able to permanently remove very young babies from the influence of their parents, but it is very difficult, if not impossible, so to remove growing children who have developed a positive attachment to their parents.

There is nothing that is so discouraging to our Sisters as to see children who have been brought up under good religious influence in our institutions drift back in their old habits and become victims of the rare forces that made their removal from their homes first necessary. We cannot excuse ourselves from all blame for the fall of these children. We have many times failed to maintain any contact with the homes of the children under our care. We

have neglected to prepare these homes for the return of the children, and we have been very neglectful in following up the children after they were discharged.

There is nothing which is so detrimental to the welfare of parents as to be relieved of the responsibility of caring for their children. Parents who do not take seriously the obligation of caring for their own children will not, in all probability, be seriously concerned about any of life's obligations. We surely cannot permit such an attitude towards life's responsibilities. It is bad for the parents, for the child and for society as a whole. Until very recently our child-caring homes were the outstanding contribution of Catholic charities in the United States. There was everywhere amongst us the general belief that this situation would last forever. Most of our dioceses were planning new and more elaborate institutions. Many far-reaching changes have taken place in Catholic institutions during the past ten years. The most important of all these changes is the increased attention that is being given to preservation of family life. We do not look upon the child any more as something isolated from his family. We are, therefore, putting forth every effort for the preservation of the family home life of the child. The greatest contribution of our Bureaus of Catholic Charities has been the centering of attention on the preservation of home life. They have kept together hundreds of families whose children would otherwise be scattered to the four winds.

The increased attention given to the preservation of family life in Catholic work is in line with the general developments in American social work. We had no option in the matter. Social work developments were rapidly getting past us. We had to assume an increasing responsibility for the integrity of family life, or turn over social work entirely to non-sectarian or public agencies. While we have made splendid progress in social work during the past ten years Catholics as a body are still far from recognizing that the preservation of family life is the most basic of all forms of social work. We know that the care of the orphan and the homeless child still makes a far stronger appeal than the aiding of families in their own homes and we are still expending far larger sums of money for the care of children than in the preservation of families. We cannot change the traditions of a hundred years in ten, but these traditions are nevertheless being changed. We are giving more and more attention to the family. We are coming

to recognize slowly, but none the less surely, that work with families in their own homes offers greater possibilities from a religious standpoint. We are trying to recognize that for every family that we are rendering aid, there are ten that need our attention, ten who need stronger religious influences. We are trying to see things in the religious education of their life's children. We are touching only half of the problem.

By this time, some of you have come to the conclusion that I am predicting the end of Catholic institutional work for children. Far from it. My purpose has been rather to give the child-caring home its proper place in a balanced program of Catholic social work. I believe that in the past, its possibilities have been grossly exaggerated to the neglect of other forms of social work. Those who are intrusted with institutional work cannot rightly criticize me when I ask them to come down from their holy perches and take their place beside other Catholic workers. So far as we can see, institutions will always remain with us, but they will continue as one of these methods of child care. When a child is brought to our attention as needing special care, our first thought will be to care for that child in his own home. It is only after all hope has been abandoned of caring for the child in its own home that we will begin to think of the other two forms of child care, the institution and the foster home. Whether we use an institution or a foster home will depend on the needs of the particular child.

With increasing emphasis on home care for children there is found to be a considerable falling off in our institutional population. This falling off has already become evident in a number of our large dioceses. There is no reason for being seriously concerned about the falling off of the population of our homes. It gives us an opportunity of developing higher standards of care for the children who remain with us. It is generally recognized that our child-caring homes are greatly undermanned at present. A decrease in the population of these homes will serve very greatly to solve our personnel problems.

There is not one Sister engaged in Catholic child-caring work who does not want to see the dependent, neglected and delinquent children receive the best form of care that human ingenuity can devise. I am sure that she will welcome any development that makes for the welfare of the child, even though it may mean decreasing institutional population.

Sister Eileen, *Sisters of Charity of St. Augustine, St. Anne's Maternity Hospital, Cleveland, Ohio.*

"There is nothing in all the world so important as children, nothing so interesting. If ever you wish to go in for philanthropy, if ever you wish to be of real use in the world, do something for children. If ever you yearn to be wise, study children. If the great army of philanthropists ever exterminate sin and pestilence, ever work out race salvation, it will be because a little child has led."—*David Starr Jordan.*

The task assigned to me is that of telling you how Cleveland is promoting the well-being of the neglected and dependent children in their own homes. It is only when the child's home has failed to perform faithfully its function that service to the child in this home becomes necessary. To the parents belongs the major responsibility of caring for both the spiritual and temporal needs of their children. Every effort is made first to bring parents of neglected and dependent children to a sense of the grave responsibility towards the needs of their children, and it is only when the parents fail to develop this sense that any social agency enters the home to perform this duty for them.

The ideal which we have for every child has been stated by the International Conference of Child Welfare, as follows: "The fundamental rights of childhood are normal home life, opportunities for education, recreation, vocational preparation for life, and moral, religious and physical development in harmony with our American ideals and the education and spiritual agencies by which these rights of the child are normally safeguarded." With these rights in mind, The Child Protective Department of the Cleveland Humane Society is working in the best interests of the neglected and dependent children in their own homes.

Social agencies are often accused of failing to discover the underlying causes of distress and of neglecting to eliminate causes after they become known. The outstanding causes of distress in children's work as in family welfare work are, ill health, mental disorder or defect, unemployment, intermittent employment or low wages, and certain well-defined family delinquencies such as inebriety, non-support, desertion and immorality,—behavior problems which result as a rule from a lack of proper environment, educational and recreational opportunities. The mental and medi-

cal work which is being done in Cleveland shows that we are trying to solve the problems of mental and physical ill health. Prohibition has done much to alleviate the distress of neglected children. Sex problems and the causes lying back of immorality are being carefully studied. The Humane Society, in its work, deals with underlying and contributing causes of distress and looks forward toward their elimination. Its work is preventive and not solely remedial in the sense that it disposes of one instance of distress after another without thought of the source of the distress.

The social workers in the protective field have contended against cruelty and abuse; against physical neglect; against immoral surroundings; against non-support and desertion and against abandonment by parents. Much time is spent by the workers in conference and in committees where representatives from all agencies consider these common problems.

The Society in cooperation with other agencies succeeded in securing protection for children being used in theatrical exhibitions. It also assisted in obtaining legislation for the better protection of children born out of wedlock. As a result of some cases prosecuted in Municipal Court, the managers of the leading motion picture houses and the persons arranging for the exhibitions of children in amateur or stunt-night contests agreed to discontinue the use of children in such theatrical exhibitions. Children as young as four years of age had participated.

The problems of physical, medical and moral neglect, improper guardianship, non-support and desertion are handled by the Child's Protective Department of the Humane Society. This department is endeavoring to solve these problems to the betterment of the neglected child. Proper guardianship is secured where natural parents have failed in their responsibilities. But always preservation of the child's own home has been the Society's first endeavor and they have bent their energies upon reconstruction of the home, if, for a time, it must be broken. In the protective work the rights of the child, the parents, relatives and of the community must be considered. The most important right which is shared by all these participants is the right to an intelligent and sympathetic understanding. This means a careful inquiry into all the facts which can be gathered and an analysis of the facts prior to proceeding with the plan which is ultimately decided upon.

The finding of homes for neglected and dependent children

presents a serious problem to the Society. The types of homes required during reconstruction of the child's own home depends upon the kinds of children to be placed and the length of time they need care. The majority of the children require care in what are known as boarding homes in distinction from the other types of homes known as free homes. Children who come from homes that are temporarily broken must be cared for in boarding homes, likewise children physically and mentally handicapped.

Every child that comes under the protective care of the Humane Society receives a physical examination and the necessary medical and dental care at the Children's Bureau Clinic at Lakeside Hospital. Special problems connected with behavior children in their own homes are referred to the Child Guidance Clinic.

Perhaps a brief explanation of what these two clinics are doing for the neglected and dependent children in Cleveland will give you the best understanding of what is being successfully accomplished in our city for the well-being of these children.

As a result of the Children's Bureau Clinic in connection with Lakeside Hospital in July, 1923, medical facilities are now available to the Humane Society children who are in physical need. The Clinic provides pediatric and other medical care to children over three years of age, and attempts to aid in the promotion of an adequate health program for Cleveland's children. The Baby's Dispensary and Hospital provide medical service for all the children under three years of age. I might also mention that the dispensaries of all our large hospitals are at the service of the sick children in our city. The Cleveland Board of Health through the cooperation of its physicians, nurses and clinics is assisting us in meeting the health needs of these children.

As a definite part of the health program in Cleveland, special mention should be made of the Health Classes which are being conducted at the Lakeside Dispensary for children of pre-school age as well as for the children in school. Much preventive and remedial work is being done by the instructions given to the parents of sick children.

W. R. P. Emerson says, "A clear distinction between the well and sick would clear the way to a better understanding of individual differences and possibilities. A malnourished child who is toxic from focal infection, fatigue, bad air, imperfect digestion and assimilation or any other cause is a sick child and his mental

reactions are different from those of a child in normal health. Were this more generally understood, we should be better able to cope with his difficulties."

These health classes for children in their own homes render a most valuable service in the solution of the problems arising from malnutrition and the many other diseases to which our children are subject. There are three kinds of classes: First, a class for babies from eighteen months up to three years; a second class for children from three years to six years of age; a third class for children in school. The classes meet either weekly or monthly as found necessary by the trained worker in charge. The mothers of these children are taught how to carry out the doctors' orders so that today in Cleveland we are striving to give each baby and each child as nearly as possible his rightful heritage in physical development.

Special emphasis has also been put upon the work for older boys and girls. Effort has been made to retain them in school as long as possible and those who have shown special ability have been encouraged to continue through the high school and even to take more advanced work.

A committee of interested men from various community groups meet monthly for the discussion of boy problems. Under the supervision of the Humane Society worker, valuable service is given these boys. This work is in the nature of Big Brother work, each man pledging himself to be responsible for helping some boy who especially needs his care and advice. The groups or I might say the societies doing admirable work in this type of service who deserve honorable mention, are the Saint Vincent de Paul Society and the Knights of Columbus. Camps are being conducted with great success by these above-named societies in Cleveland this summer. These camps are under the able direction of trained leaders and are already showing the results of their good work with the boys in our Catholic homes.

Many dependent and neglected children are actively or potentially problem children because of the factors which make so many of them dependent. The children of the neurotic, the unstable, the constitutionally unfit, the delinquent, the alcoholic, the criminal and the insane, have for their inheritance mental instability to which is often added an early environment that intensifies abnormal tendencies already strong, or develops traits which become almost a part of the child and resist the most earnest efforts

of all those who are endeavoring to modify or correct these tendencies.

Cleveland impressed with the seriousness of these grave mental problems with which the community is obliged to contend has established two clinics in order to study the mental make-up of the problem child, to analyze the apparent causes of conduct disorders and to determine where possible the means to be employed in correcting them. Some of the problems presented are simple and easy to solve, many are extremely complex and difficult.

The Clinic of the Children's Aid Society deals with the problems of children who are under the care of the Child Placing Agencies. The Child Guidance Clinic under the direction of Lawson G. Lowry, M.D., 10427 Detroit Avenue, N. W., is conducted not alone for the child who may be sent to an institution, but it is principally assisting in the solution of the problem child in its own home. The information as printed in the circular issued by the Child Guidance Clinic will tell you very explicitly what this Clinic is doing for children in Cleveland. The Child Guidance Clinic is a special organization for the study and treatment of behavior problems in children. It is operating in Cleveland as one of the cities selected by the staff of the Division on the Prevention of Delinquency of the National Committee for Mental Hygiene for a demonstration of modern methods of dealing with behavior problems, in such a way that delinquency may eventually be reduced and a healthy adaptation to life be made by the individual. It is financed by the Commonwealth Fund of New York City.

The clinic's conception of its function in the community is that of assisting in a dynamic way in the social adjustment of children presenting problems in behavior. Its essential aim is the prevention of further undesirable behavior reaction in such children. There are, of course, more problem children in the community than the clinic can hope to deal with adequately. There are also other agencies equipped to meet certain types of social maladjustments. Properly to supplement work already being done in Cleveland and to coordinate its own activities effectively with this work the clinic is attempting to define the group of cases which promise to yield the best returns for the effort expended by referring agency and clinic, *i. e.*, those cases which permit concrete, constructive, continuous treatment in the community.

The situations most interesting to the clinic and to which its

services are most applicable are in general those in which a lack of adjustment between the child and the environment is evident in his behavior in the home, school or community.

In conclusion, I might add that several committees have been formed in connection with the Humane Society, which have aided very materially in the children's work. The Christ Child Society has ever cooperated generously in supplying the little ones with layettes. They have also supplied First Holy Communion outfits both for boys and girls. In all emergency cases, where children are in need of either clothing or food, the Associated Charities have contributed the funds for both.

The splendid community spirit shown to the neglected and dependent child in Cleveland is a source of great satisfaction to all interested in the well-being of children. The public is interested in the work that is being done for the children in Cleveland and is eager to cooperate in every way possible. This interest is made very manifest in the generous response to the appeal for funds which is made annually by the Community Chest.

"What the best and wisest parent wants for his own child, that must the community want for all its children."—*John Dewey.*

THE RELIGIOUS AND THE CENTRAL CATHOLIC CHARITABLE BUREAU.

Miss Margaret A. Delehanty, *Executive Secretary, Catholic Welfare, Syracuse, N. Y.*

It is an accepted fact that "History repeats itself." If we, as distinctive groups such as Social Workers, or Religious, wish to see ourselves as others see us, we can employ two methods. We can either sit, as it were, in the ampitheater of history and watch the pageant of another age, or we can insist upon the candid expression of an interested observer. It is my intention to use both methods. The National Conference, in its desire to give the Religious assembled at this national convention a picture of their present work from another point of view, seems to have employed the contemporary observer. But the observer in this case may well turn back the pages of history and from its most interesting chapters on social work sketch a picture of how we all should be cooperating in the present field of social service.

It is generally admitted that Vincent de Paul, Saint and So-

cial Servant, is one of the foremost characters in the history of organized charity. He lived in an age which in many of its social problems resembles our own. His task was even greater, owing to the lack of public or state aid on the one hand, and on the other, to the lack of cooperation from the very ones from whom he should have received most help. It is notorious that in his day the clergy of France were worldly, politically ambitious and spiritually indifferent; and the Religious were unable to assist generally in relieving either the widespread poverty or the spiritual ignorance of the world because the rules of the cloister and the time honored customs of the great religious orders prevented their members from mingling with the world. In the midst of these difficulties, St. Vincent saw the need of organization and systematic cooperation between these organizations. With this in view the "Daughters of Charity" were established,—young women willing and capable to devote their entire time to nursing the sick poor, instructing poor children and assisting the Ladies of Charity in the parish work, in the homes of the poor and in the hospitals.

In his work St. Vincent de Paul also insisted upon systematic cooperation between his organizations. He always insisted on mutual cooperation, unity and harmony of thought and action among his workers for the attainment of the highest degree of efficiency in social endeavor. He strongly encouraged constant cooperation between his organizations and other charitable agencies. What was true in the time of St. Vincent de Paul is also true today. Unless we cooperate one with another in a given territory and under the direction of a competent leader, much of our work would be useless and great injury is apt to result.

Many of the Bishops of our country have long since realized this. They have seen the necessity of having the charities of their diocese united under one bureau and under their direct supervision and control. They have seen the necessity of coordinating the various charitable agencies and institutions so that the greatest possible service may be rendered. Being unable to look after all of this work themselves, the Bishops have assigned the work to Directors, who are accountable to them for the charities of the diocese. These Directors are the actual heads of the charities work. They are the leaders with whom all of the workers in the diocesan fields of charity must cooperate and follow if the greatest good is to be accomplished.

You, dear Sisters, are the ones who are asked to give much if not most all of the cooperation which the Diocesan Director needs. You are the ones who operate the various institutions of the dioceses, who do most of the charitable and social work in these territories. Thus without your assisting and cooperating in every way possible with the Central Catholic Charities Bureau the best results cannot be obtained. The questions naturally arise: How can you as Religious assist the Central Catholic Charitable Bureau? How can the Central Catholic Charitable Bureau assist you as Religious? It is my purpose to answer these questions for you.

To assist the Central Catholic Bureau, it is necessary first of all that you have absolute confidence and trust in it, for unless we have confidence in a leader, we will not follow and assist him with a whole heart and purpose. The Central Catholic Charitable Bureau needs the fullest cooperation from the Religious in order to attain its ideals and purposes. It has the Bishop of your diocese as its leader. It acts and speaks for him. It has as its active leader a priest who has had special training and study in social work and problems. He has assisting him a staff of trained social workers, specialists in their various lines. It works with and is in touch with all public and private agencies throughout the diocese, such as the Associated Charities, Police Bureaus, County and City Superintendents of Poor and Child Welfare Boards. It has all of the most modern equipment to aid in welfare work. It has at its service automobiles which enable us to get in immediate touch with people who are in urgent need and are at extreme ends of the territory. The investigators, clerks and stenographers of the office are always ready and willing to assist in whatever way possible. Oftentimes an investigator from the diocesan office is able to go places where a Religious could not go. The Central Catholic Charitable Bureau represents the best and the most outstanding development in organized and systematic Catholic social work in the United States. It represents the newest attitude of the Church towards social work.

Your idea may be that the Diocesan Bureau is merely statistical but this is far from being true. Its work does not consist merely in obtaining data and compiling records. In most offices an effort is made to avoid this. The Bureau, while it does record cases and facts, does so to prevent fraud, imposition, over-lapping and other things which lessen the efficiency of charitable work.

The Catholic Charitable Bureau is a central organization unifying Catholic agencies. It is a center where all the clergy, religious and laity may go for advice and aid on every Catholic social and charitable activity in the diocese. It rearranges and coordinates the functions of various activities, points out weaknesses in existing organizations and helps overcome them. It promotes the establishment or extension of agencies to cover fields where Catholic interests are at present neglected.

The Bureau is a clearing-house for all cases that may arise in welfare work. As Religious you often have cases come to your attention which puzzle you because of complications. You are at a loss how to handle the situation. The Catholic Bureau can aid you if you will but call upon it, as it is your duty to do, because such is your Bishop's desire. It would indeed be well and advantageous to all concerned if the Bureau were notified of all cases which come to your attention—not that the Bureau need take an active part in all cases, but that it may record all cases and have available information in case it is needed. You can help the Diocesan Bureaus many times by assisting them in their case investigations, either by giving information which you have or accompanying a Bureau Investigator on cases where she might be unwelcome or her efforts misunderstood. You would be able also to obtain admission for her to places she would otherwise be unable to enter.

You Sisters can also be of great assistance and value to the Bureau and render inestimable service both to the diocesan organization and to the poor or afflicted by carrying on specialized case work when requested by the Bureau. You as Religious have far greater influence upon the people than mere lay social workers. People have confidence and respect for you.

Without your aid in the institutions which you operate, the Central Catholic Charitable Bureaus are helpless. Upon you they place most all of their dependency. Your cooperation in receiving the cases which they turn over to you is absolutely necessary. This you can readily see. Each institution under your care working through the Bureau will accomplish the greatest amount of good with the least amount of effort and expenditure.

As for my second question: How can the Catholic Charitable Bureau assist you as Religious, I will endeavor to show in a general way the great value and help this organization is to you.

First, it can assist you in a financial way. Most Bureaus receive appropriations from the Diocese to assist in the carrying out of welfare work. The Bureaus can oftentimes give to you Sisters and to your institutions financial help from their monies received. Secondly, they can render financial assistance through giving advice and direction in obtaining money. They have employees trained in business and financial dealings who understand the many intricate operations in dealing with financial affairs. Their advice and aid is always at your command. Most of our cities today have what is known as a Community Chest. One drive is made throughout the city to raise all the funds required for the support of charitable institutions. The Catholic Charitable Bureau is in constant touch with the agencies, public officials and prominent laymen, who conduct the drives for these Chests. It can best present your needs and requirements to such an organization, thus obtaining greater financial assistance for you and your institutions than you yourselves would be able to obtain. Community Chests contribute merely to make up the deficiency in operating the charitable institutions. Special drives are conducted by your institutions and in these you may obtain great assistance from Catholic Bureaus. By cooperating with them and obtaining their help, the over-lapping of drives by various institutions will be prevented. They also can advise you as to the best time to conduct such drives, by this I mean, when the people are best equipped to contribute and when business conditions are best. Their organization will also be able to assist you in the direction of such drives for they can enlist the services of prominent men and influences to assist in the drive and their staffs can also lend invaluable aid.

Another means by which the Catholic Charitable Bureau can assist you is in protecting you against imposters, professional beggars and other funds. In every Catholic Charitable Bureau office, there is a confidential exchange, a cabinet in which are kept the names of all cases being aided and the institution or organization that is aiding them. This exchange, you can readily see, is a great safeguard against fraud. If, whenever a case comes to your attention, you will but call the Bureau and ask if anything is known concerning the parties involved, you will oftentimes save yourselves from imposition. The Charities Bureau being in touch with other charitable agencies such as Associated Charities and the like, is able to obtain information concerning imposters.

The Bureau is for your convenience and service. Any case coming to your attention will be readily and willingly investigated at your request. You have often experienced having cases come to your attention on which you would like to have more information but have been unable yourselves to give the time or to undertake undesirable action which would be required for a personal investigation. Any personal investigation which you may request at any time can be handled by trained workers in the Bureau. The Bureau is able through cooperation with other agencies to provide special services such as taking crippled children to clinics for treatment. The Bureau can be of service in interesting social organizations in individual cases.

Through the Bureau the services of doctors, nurses and dentists can be obtained at reduced rates for institutions. In a number of Dioceses a plan has been introduced whereby the Bureaus have obtained the services of teachers trained in various lines, such as arts and crafts, domestic science and manual training, to spend one day each week at an orphanage thereby giving the children diversion from daily routine and teaching them something of great value to them.

Another good feature of the Catholic Charitable Bureau is the Employment Department. Through this department it is possible to procure employment in suitable places for boys and girls old enough to be placed out from orphanages. No child should be discharged from our Catholic orphanages except through the Catholic Charitable Bureau. The same is true in adoption of infants. The Bureau will investigate the home and the character of the applicants for all children and will follow up the investigation. Valuable aid may be given by the Bureau in the admission of children as private cases to institutions. Investigations will be made to ascertain if the parents or relatives are able to pay. Those able to pay all or part for the care of their children should do so. The Bureau will insist on a signed agreement to this effect which will include the parent's consent to a re-investigation of the family conditions previous to the discharge of the child. Failure to pay a child's board will be followed up by case-workers.

From the above I trust I have been able in my small way to show you, if you have not already known, the great value and service that you can render to Our Lord's great work of charity by cooperating in every way with the Central Catholic Charitable Bu-

reau. This is an age of scientific endeavors for "In unity there is strength." Organized power can and does so much that individual action could never accomplish. The day of isolated social service is gone. There is only One who did successful individual work and that was Christ, but when He went away He left in His place an organization. Your Bishop is a leader in this organization. He is a successor of the Apostles. He has adopted the Central Catholic Charitable Bureau to unite all his welfare work as the most scientific and efficacious way of serving welfare needs. You, dear Sisters, who are the backbone of all welfare work, must cooperate with the Bishop and his organization to make his efforts a success. I know you will do and have been doing this to the best of your ability, but the movement is a new one and you have not been fully informed as to its purpose and value. I trust my efforts here may have shown you the worth of this new organization. I realize I have not been able to tell you all of the good qualities and advantages of our Bureau. The Central Catholic Charitable Bureau needs your help. You need its help to do the great work of charity in the most efficient manner. Thus we will all be fulfilling the words of St. Paul, "And this I pray: that your charity may more and more abound in knowledge and in all understanding: that you may approve the better things."

JOINT MEETING.

CONFERENCE OF RELIGIOUS AND COMMITTEE ON SICK AND DEFECTIVES OF THE NATIONAL CONFERENCE OF CATHOLIC CHARITIES.

Saturday, September 12, 11:00 A. M.

Chairman, Reverend George O'Conor, *Catholic Charitable Bureau, Boston, Mass.*

THE HABIT CLINIC.

Reverend Paul H. Furfey, *Catholic University, Washington, D. C.*

The significant thing about the modern habit clinic is this: It has taught us to know the child. Our acquaintance with the child has been more or less vague in the past. But now, at last, in this twentieth century, we have done the obvious thing; we have gone into the streets and brought the children to the clinic; we have examined them one by one, and we have asked them our questions and heard their answers from their own lips. And this, I take it, is the really significant thing about the modern habit clinic.

Such clinics are of extreme value in treating problem-children, but the expense involved is often very great. Often a single case requires months of work for trained personnel, including the physician, the psychiatrist, the psychologist and the social worker, to say nothing of the necessary clerical help. It seems almost hopeless to expect that we shall ever be able to increase and multiply our habit clinics to the point where every problem child will be accommodated and every problem of behavior will be solved.

But if the clinic cannot solve all our problems at once, it can, at least, be of great value by teaching us how to solve them. It does this by focussing our attention on many problems which we have often overlooked in the past.

As an example of what I mean, consider the recreation of the boy. We have realized the importance of recreation for children in a general way. We have felt that by keeping the child off of the street, by giving him certain wholesome things to do we were going a long way towards solving various problems of delinquency. However, we had not realized the full acuteness of the problem until the case method was brought to bear upon it, until we started to examine these children one by one. And then we got the important and interesting results brought forth by such studies as the Cleveland Survey, in which it was demonstrated that at least eighty per cent. of the children who appeared before the juvenile court were there because of some defect in their recreational life, either because they sought through delinquency an outlet for suppressed emotions, which the city streets were unable to supply them, or because the companionship in their unsupervised recreations was such that it gradually brought them to commit the delinquent act. And, on the other hand, the same sort of case studies have demonstrated the fact that wholesome recreation plays a very major part in the upbuilding of the character of good citizens.

There is also the question of mental age adjustment, of school adjustment which is, of course, primarily an educational problem, to be solved in the classroom and by the educationalist. And yet it is the problem which becomes acute in the habit clinic, because the behavior problems which arise out of faulty educational adjustment are often of very great importance in the general behavior of the child. There is the case of the child of low intelligence quotient, the type of child whose intelligence quotient of sixty or seventy makes it impossible for him to graduate from the grammar school in which any sort of standards are maintained. And so he goes along repeating grades until he reaches, perhaps, the sixth grade. Then he becomes discouraged; he finds the school work very difficult; he is confronted with continual failure, criticism from the teacher, the ridicule of his fellows; and so he becomes discouraged and drops out of school. That is a type of maladjustment which is being brought up constantly in our clinics.

On the other side of the scale there is the occasional case of the child of very high intelligence quotient, perhaps one hundred and forty or over, who instead of finding the school work too hard finds it too easy. He, with the mind of a college graduate, finds it impossible to become interested in the repetitious lessons which

form such a large part of the work of our classrooms during the grammar grades. And so, if the school work is not interesting enough to keep him busy, he goes out of his way to find something which will interest him. So he becomes a disciplinary problem.

Still another type of behavior difficulty which comes up in every clinic is the type of school child who has not made satisfactory adjustments with his teacher. Perhaps in some of these cases the fault is not altogether on the side of the child. Perhaps the teacher, who is a human being after all, is guilty of some indiscrete language toward the child. Perhaps she believes too strongly in the use of the ruler for purposes other than drawing straight lines between given points! However the case may be, it very frequently happens that there will be maladjustments of this sort, due to a lack of understanding between teacher and pupil.

And finally it takes a very small experience to realize that an extremely large part of the cases which come into our habit clinics are brought there on account of lack of proper instruction in social hygiene. It is, I admit, an exceedingly difficult problem and one which no one wants to tackle, which the parent passes to the teacher and the priest. It is of secondary importance to decide who shall give the instruction. The significant thing is that in the long run it is neglected, and various harrassing problems arise in the mind of the child.

One of the greatest advantages which have been claimed for the habit clinic is that it is prophylactic, that it reaches the child before it is too late. After the child has become a repeater before the juvenile court and a full-fledged criminal after the reform school, it is generally too late to help him. But the habit clinic reaches the child at a stage at which long and expensive work with an expert personnel can do something towards his reformation.

The point which I would wish respectfully to submit for your consideration this morning is this: That we should go back further still and not even wait until the child gets to the habit clinic; that the significant thing about the clinic is that it teaches us to place the emphasis further back; that we should still further emphasize prophylaxis by having special schools to take care of the different intelligence levels, by having proper recreational facilities in every parish and by facing the problem of social hygiene education. We could thus remedy many problems before they get as far as the habit clinic, thus the habit clinic would be reserved for the excep-

tional case, for the child who has so far progressed that even the preventive measures enumerated would not be sufficient to care for him adequately.

If we do this, then we shall have learned the lesson which the habit clinic teaches us. We shall be carrying our prophylaxis a step further back and we shall have come much nearer than at present to a sound mental hygiene program for our children.

PROBLEMS OF DISCIPLINE IN INSTITUTIONS.

Reverend Charles A. Donovan, *Director of Catholic Charities, Fall River, Mass.*

The subject of discussion concerning problems of discipline that are met with in the daily life of an institution is indeed a very wide subject. Since there are institutions, and since in the working out of social problems there are at times children to be considered who for various reasons must be committed into institutions, there must naturally arise problems in the adjustment of the children to the order of institutional life. Out of this situation comes the timeworn topic that is given a place on the program of every social conference, Problems of Discipline in Institutions.

The speaker has had more than ten years experience, not only as spiritual director, but also as supervisor of an institution that is something more than a shelter where children are housed and fed, but a well ordered child-caring home, rightly deserving this title because of the manner in which it provides for the children committed to its care. The methods of training and the treatment accorded the children at St. Vincent's Home, Fall River, are a complete departure from everything traditional in the conduct of a child-caring home. Following a plan original and peculiar to this institution, St. Vincent's has eliminated many of the problems which are generally supposed to be necessary evils common to homes caring for the orphan and neglected child.

Religious who are giving their best efforts to the care of the institutional child must at times feel chagrined at the meagre appreciation of their work by many engaged in the field of social science. In a recent article entitled, "Our Orphan Asylums," contributed to the *Survey Graphic,* the writer relegates all such institutions to the scrap heap and declares that other means must be arranged for the placement of children who have been deprived of

their natural homes. Somebody at sometime has placed the "tag" upon the orphans' home and this prejudice has even invaded the ranks of our Catholic social workers, so that the opinion seems to prevail that it is out of the question for even our Catholic homes to accomplish effective work in child-caring.

We are accustomed to a comparison drawn between the ideal home-life of a child and that of life in an institution. This is an unfair comparison, as children who are admitted into an institution, as a rule, are not taken from ideal homes, and if ideal homes could be found there would be no need of institutions for child-caring. Again, judging from the efforts that numerous outside agencies put forth in the interest of all classes and ages of children who reside in private homes, it would seem that the ordinary home is sadly lacking in its responsibilities toward the child. Anyone who has engaged in community work must admit that the ideal home is altogether too rarely found in our midst.

It is true that there have been and are child-caring homes not worthy of the name, and such institutions do not attain any permanent results in this very important work. An institutional home for children cannot accomplish its purpose unless wisely administered, with funds sufficient to provide for the children in a becoming manner and under the direction of persons who have a real love and sympathy for the children. There is no reason why these qualities should be found wanting in our Catholic institutions. The Religious assigned to child-caring homes should posses special virtues for child training not always required in the classroom teacher. She should bring to her task a special zeal for this particular kind of work and be a person of such a disposition that she can joyfully adapt herself to a life of living, day in and day out, with the orphan and neglected child, and have in her mind and in her heart no other desire save the welfare of her charges. The real value of a child-caring home is not to be estimated from the magnificence of the buildings and the expanse of the estate, but the test of its value is the quality of the affection and sympathy that is found under its roof and which radiates from every one in the home who has the duties of the parents. When the children understand that they have sympathy and affection it is only natural for them to respond to the training.

We are all of one mind that no child should be admitted to an institution until there is proof that he belongs there. However,

once the child has been admitted, there is nothing the institution should leave undone to develop that child and to fit him properly for future life. What a wonderful tribute to our Church and to the Religious in charge were the graduates of our homes to feel that they have made a success of life, and have been able to accept opportunities because the Catholic Church found them in their helplessness and bestowed upon them all that they would have obtained in the household and under the training of good parents.

The ordinary child-caring homes should not admit children of the physical and mental defective type, because these children require special consideration which the ordinary institution is not equipped to give. When these types are permitted to intermingle with normal children, both classes of children are hindered in progress and the home does not obtain its best results. The perfect training of a child, whether in a private home or in an institution, will comprise an education that is spiritual, mental and physical. There is no reason why an institution under the charge of competent Religious cannot give this necessary education and thereby form the child for the duties of life.

The spiritual training of the children should be a matter entrusted to an able chaplain, for in our homes there may be a tendency, due to zeal of pious Religious, to overbalance this part of the training of the institutional child. As chaplain to the children in my home, I try to give religious training identical with what they would receive were they in attendance at a well supervised parish school. The mental training of the children should present no serious problem. The home school should take its place with the parish schools and aim to follow the same standard of scholarship. At St. Vincent's the school is conducted as a distinct unit and St. Vincent's School is rated with other Catholic schools and participates in all activities where other schools are concerned. It has very often been to the advantage of children that they have been placed in a well ordered institution, for through the interest of their teachers, they have obtained opportunities for higher education that ordinarily they would not have received. It should be part of the fixed program of every Catholic institution to help every child within its care to advance in education in proportion to his mental talents. In plain words, there is no reason why children who live in an institution should not be encouraged to aspire towards higher education, for means can always be obtained to carry

on this work. More children of our Catholic homes should be enrolled as students in our Catholic colleges.

From the angle of physical education a child-caring home has a splendid opportunity to carry on a health program with the charges. It has been my experience that the greater number of the children are admitted into institutions with physical defects. A survey of the school children in any given community tells its own story of oversight and neglect. But there is no reason why our Catholic homes should not do excellent preventive work with the health of the children, because every community offers the best that it has in the way of hospital service, the most expert it has in the medical and dental profession, and with such helpful cooperation any institution that neglects the health of its children merits just condemnation. The possibilities of health work in an institution requires a discussion at length, which it is impossible to give in this brief talk.

It is sometimes stated that it is impossible to bring the child to the fullness of development under the congregate plan of training, through the "inevitable institutional routine." But why is it necessary to have a plan of congregate training or why the "inevitable routine?" Both of these obstacles can be altogether eliminated or at least very much modified.

From personal observation, I believe that many of our institutions can admit of renovations that will not weaken the morale of the institution and yet give additional happiness to the children. Greater attention should be given to the personal appearance of the individual child. The unattractive common uniform generally made of cheap texture should be discontinued in favor of clothes that are becoming and that will help the child to greater self respect. The children at all times should be so attired as not to be distinguished as the institutional type. With regard to the wearing apparel of the children, institutions specialize altogether too much in the cheapest quality of goods, "second hand" clothing and antiquated styles. In simple language, try to give to the children in your homes those little touches that help so much and will make them feel as though somebody cared for their appearance.

It is a fault common to many homes to separate the children admitted entirely from outside contacts. This separation, more than any other cause, does more to produce that specimen of the institutional type of child that our critics have in mind. The best

results have been obtained at St. Vincent's by permitting the children the same freedom a child would have in a properly regulated home. It must be admitted that this plan will not allow of classroom discipline throughout the day, but the benefits it brings to the child will overbalance for any disturbance of the exacting order that too much prevails in our child-caring homes. Let those in charge remember that the home is provided and maintained for the children and it must be conducted, not as the home of those who are in charge, but as a real home where children must be trained and kept contented and happy.

Severe regulations are no more in order in a child-caring home than they are in a private home. The children should be allowed the companionship of former playmates and the children of the neighborhood should have the freedom of the home playground. The abominable system of a playground in "bounds" should be abolished, and the children permitted to romp and roam over the lands that are supposed to be theirs. If a child-caring home is situated in a settled community a great deal of good can be accomplished for the children of the neighborhood as well as for the children of the home by the use of the home as a community center. In this way Religious would exercise a wide influence upon others besides their direct charges. An effort should be made to bring up the children of the home with the children of the neighborhood. Thus much will be done for the good name of our institutions, and much will be done also to keep the children of our homes growing and developing in a real human way, safeguarded by the religious atmosphere of those who are their foster parents.

Let Religious in charge of child-caring homes approach this very important work with sympathy and tact, and above all with common sense, for in so doing they will save our Catholic institutions from the cynical criticism of those, who tell us that the day of the "Child-Caring Home" has passed.

Sister M. Otillia, *Sisters of the Third Order of St. Francis, German Roman Catholic Orphan Asylum, Buffalo, N. Y.*

Of all the problems which those have to face who are called upon to care for and train young children, the most interesting and one of the most important is that of discipline. The moral training of children is directly influenced by the kind of discipline ad-

ministered to them. Our system of discipline must be modernized to meet modern ideas. Not that we should or dare adopt the fashion set by those who believe that the faults committed by children are merely "self expression" and must not be severely corrected lest the budding flower of youth be crushed. Nor can we treat our charges with the same severity as those who reading the proverb, "Spare the rod and spoil the child," took both the "rod" and the "child" literally and applied the former with too prodigal hand; nor like the woman who when asked how she raised such good children replied that she raised them with a barrel stave and raised them often. If we desire to give the world self-reliant and self-respecting young men and women, able to face life's inevitable problems and fight its many battles, we must mix our firmness with kindness. Whatever we do for our children, whether it is by example or precept, do not forget the crowning grace of the caretaker of children—Sympathy. It is a bond between the caretaker and his charges by means of which his influence will be felt, and without which the highest results of his work cannot be realized. It is for us to imitate the noble example of great lovers of children and as far as we can, work with and for the children placed in our care.

Reverence, truthfulness, sincerity and unselfishness make their first and strongest impressions upon children when they are practiced in the lives of those in whose charge they are and to whom they naturally look for guidance, hence a caretaker should always be affable and accessible; the children will then be encouraged to speak of their little necessities and troubles, feeling confident that they are welcome at any time. Half the success in the training of children is owing to the equanimity and evenness of character of the caretaker. Without so precious a quality the caretaker cannot become a useful instrument in doing good, for he gains neither the love nor esteem of the children and so fails to inspire them with the love of virtue. Above all, the caretaker should refrain from all favortism and partiality. Partiality always leads to bad consequences and it doesn't take the children long to detect this trait. Without firmness there could be no discipline, but firmness without meekness is insufficient. A caretaker should never yield to anger nor allow himself to be carried away by ill humor. Nothing is more unbecoming than anger. It will never bring back the stray child, for hearts are won by love.

It is by constant vigilance that we learn to know the children and lead them to form correct habits, the importance of which cannot be over estimated; indeed, it is this formation of correct habits that forms the principal work of all who have the care of the young. The formation of habit is everywhere recognized as a powerful agent for good or ill in children's after life. The habits formed in youth are worth more to the children than all other things combined. The conduct of little children is guided more by feeling than by intellectual perception of right. Cultivation of feelings consists in repressing the emotions which are injurious and the higher feelings are promoted more by association and influence of example than by instruction. Recognizing the fact that children are guided more by their feelings than by any intellectual perception of right and wrong, we must remember, too, that this influence of example is especially powerful. What is wrong in the conduct of the parent, teacher or caretaker will be incorporated to some degree in the lives of the children. The personnel of the institution and the surroundings of the children thus come to be important factors in the molding of their characters. Experience proves that there can be no morality, purity, discipline or constancy in good where conscientious supervision is not maintained. Constant supervision is essential in all cases and everywhere. It is necessary to watch over the children night and day to preserve them from their own weaknesses. But supervision should be such that while guarding and restraining it leaves the children their liberty as far as possible. The reading of the children should be carefully supervised lest by perusing works of fiction their minds be spoiled or they learn that of which they should remain ignorant. We should shrink from no sacrifice in order to make them happy and contented and at the same time we should not be blind to their faults or tolerate their vices. All those whose charitable work brings them in contact with the wayward and dependent children know full well what the institutional children are. They are unfortunate inasmuch as they have been deprived by death of their natural guardians or have been reared without the proper guardianship. Their environments were perhaps bad; their homes and companions have taught them what they should never have known. Perhaps not even a ray of sunshine has ever made them happy. In all this we must remember that a child entrusted to us, in spite of all shortcomings, is a sacred charge given to us by Almighty God.

We must use every means in our power to mould the children's characters and help them to adjust themselves to meet life's situation when they go out into the world.

Let us now consider punishment as a means of enforcing discipline. It has become a matter of importance to know how to punish judiciously. Generally it may be said that, if proper care is taken, there will be little need of an active exercise of authority on our part, and that we shall never need to do what some regard as necessary, namely, break the will of the child by severe punishment. Sternness and even severity, may be at times necessary, but they should be exercised—and be seen to be exercised—in love and sorrow, rather than in haste or in anger. Kindness, firmness and justice should characterize every punishment. Penalties should be consistent and uniform. Never threaten or promise what cannot be carried out to the letter. Inconsistency and vacillation in the matter of punishment have caused more failures in discipline than anything else. Instead of punishing the children for their faults, it is often better if they are praised for a slight effort to correct one or other of their failings. To the sensitive child a word of approbation means much and even to those who seem most wayward a few words of encouragement often stem a tide ready to burst forth at the slightest opportunity. Besides averting evil inclinations by the use of praise and rewards, the wills of the children must be trained. We must insist upon their being obedient by encouraging in them a sense of duty, otherwise results will be small. Fear may keep children from doing wrong but sense of duty not only impels but also wins them to do right. They must be taught that rules and regulations must be complied with. If they fail in this respect we must fully explain to them that they are acting in open opposition to authority and tell them that every child is a citizen and as such, it is his duty to respect authority in his fellowman. Too frequently such boys and girls are "herded." This is a serious error which cannot be too soon corrected as children trained in this manner begin to look about for occasions to transgress rules and as it were, to do something to break the monotony. We should do all we can to individualize the child; taking him aside now and then, showing him that in order to be successful later on he must progress as an individual. Give the children individual tasks to perform and always watch the results, that they may develop a sense of individual responsibility.

Play is an element in the children's welfare too important to be neglected. Progressive child-caring homes are giving more attention to this important factor in children's development. The formation of leagues and the games for championship is a great incentive to arouse interest and sustain competition and help to develop high ideals. The library and quiet game room should be accessible during the children's free time. Games are a powerful incentive in the education of children and also aid in developing the will. The rules, regulations and restrictions stimulate and strengthen the power of inhibition. This of course concerns older boys and girls. There should be very few, if any, restriction in the games of little children. If the children are divided into groups it will add greatly in arousing interest in the games.

In our institution the older girls have formed a "Worth While Club" and only those who strive to do their best at all times can be "leaders;" qualification for membership is high, only those girls being eligible who show respect for authority and obedience to rules and who will cooperate with co-members. Every Thursday evening meetings are conducted in a systematic and business-like manner. After the minutes are read, reports of the Secretary and Treasurer made and the dues collected, the rest of the evening is spent in playing games, sewing, practicing of plays, music and other enjoyments. The girls hold card parties, have entertainments and socials. The benefits derived therefrom are used for outings, camping and for material for garments made by them for the poor. This adds to the importance of the members and attracts the attention of the other children who become desirous of joining the club.

Our Boy Scouts have purchased their uniforms and the necessary musical instruments for a fife and drum corps, by means of the monies raised through card parties and entertainments. Our playgrounds are spacious and equipped with athletic apparatus and afford opportunity for many sports. We also have a large auditorium where we have the moving pictures, home parties, musicals, performances by dramatic circles, roller-skating and other amusements not enjoyed in the recreation halls.

We also have a merit system for encouraging good behavior and a black book for children who are repeatedly in trouble. Children whose names appear in this book may be deprived of some minor privilege, loss of credits, may not be permitted to attend

movies, outside ball-games, go to excursions to the beach, visit the park or some minor task may be imposed.

We encourage the frequent use of musical instruments, the radio and victrola, the reading of good books and periodicals of which we always have ample supply. To encourage thrift a savings bank was introduced about two years ago. This helps to develop the children's individuality and self-responsibility, teaches them the earning value of money and teaches them to save. This then furnishes a motive for industry. They also learn that by owning they will have the power to expend and distribute. We allow the children to purchase from outside stores to give them an idea of current prices and to encourage them to be careful of their individual possessions.

While we have not reached the 100 per cent. in discipline we feel that by the use of these means and striving for the ideals mentioned we are gaining ground in the right direction.

We Religious owe it to God, to our Church and to ourselves, that where standards of discipline are concerned we have the highest attainable at our disposal. No one should ever point the way to us when it comes to standards, because we have motives to raise them to the highest of any in the world. Keep the standards high where the world may see them unfurled for the good of souls, the spiritual and temporal interests of our little charges whom God has confided to our care—for the greater glory of God.

DISCUSSION.

Miss Rose Golden, *Mt. St. Mary's Training School for Girls, Cincinnati, Ohio:* Under the direction of the Sisters of the Good Shepherd we have about one hundred in the dependent class. They go to the parochial school, to the Cathedral High School. They have a large playground. The neighborhood children may come in and play with them. They have their own orchestra. They have an alumni of the members that have been in the dependent group at Mt. St. Mary's. I happen to be the social worker for the institution and live in the institution, and I think those children have more of a normal life than half the children I have come in contact with out in the homes. I know they have more of a normal life than they would have in the homes from which they come, because I visit every home to find out, when application is made, what sort of home they have.

Our children do not go to bed all at one time. The children who go to high school are always up until ten or eleven o'clock, getting their lessons for the next day; and the older children are given much responsibility for the well-being of the younger children in the house. I think that a very

good plan because it gives them an idea of responsibility. In the dining-room one of the older children sits with a group of youngsters. She is responsible for their table manners and has to serve the meal, just as in a very nice home. It is very good training for them.

I wish Father Donovan's program was in every institution where children are cared for, because I think it does bring out the normal, natural individuality of the child.

Bernard J. Fagan, *Chief Probation Officer, Children's Court, New York City:* I am sorry there has not been more said on habit formation. That is more in keeping with the newer problems in the preventive field of delinquency.

I have tried to support the movement toward habit formation. I am trying to force it more into the homes than the clinic. There is a movement on foot in this country to abolish child-caring institutions. That is as sure as you are sitting here. Many are involved in it. It is now a national organization with an enormous amount of wealth backing it. They had a conference in New York City at which one individual gave them fifty thousand dollars to pay for the expenses of the conference. Now we laughed at it; we laugh at so many of these things—Prohibition for instance—that we supposed could not be done. Some day in the very near future there will be a state legislative enactment passed—not in the big states where we are located for they do not work Prohibition or anything else that way—prohibiting the use of institutions and compelling placement in foster homes, and it is astonishing how many Catholic men and women are joining the movement. Though nothing has been said at this Conference about it, that movement has a big swing to it and plenty of money behind it.

Rev. Bryan J. McEntegart, *The Catholic Charities of New York, New York City:* I think that the Sisters and all us here today ought to be very thankful to Father Donovan for his splendid talk. He stressed many points, and every point was of importance. His first remark with regard to the difference between Catholic institutions and others concerned a thing that is very often not appreciated. Only within the last few months I had an official of the Government very high in social welfare work come to visit me. I asked her to go around to some of our Catholic institutions. She said she had never been in any of them; yet she is considered an authority. When she returned she said, "Father, I am absolutely amazed at the personnel which you have in your Catholic institutions! The spirit of the staff is seemingly completely different and so much higher than I find in non-Catholic institutions!" Of course, her terms of "personnel" and "staff" were all referring to our Sisters; and when you go to many non-Catholic superintendents you find what a difficulty they have in securing good reliable workers in their child-caring institutions.

I have heard the famous head of a Jewish institution say, "Father, you don't realize what a source of discipline you have in the Sacraments. For instance," he continued, "in the matter of the Confessional; it relieves you

of many, many moral problems with which we are burdened in our institutions." And it comes very close to us when people apply to the Central Office of Catholic Charities for the placing of their children. The thing uppermost in their mind is the fact that the Sister, consecrated to God, will watch over their child. There is a certain security and comfort about the fact that they are entrusting the child to a Sister. And so we are gifted with a staff that no other body can equal in child-caring work. Now that staff, if it will make use of the opportunities which it has, can take better care of the children than any other body could.

ROUND TABLE—PROBLEMS OF ADMINISTRATION.

Friday, September 11, 4:30 P. M.

Chairman, Reverend Karl J. Alter, *Toledo, Ohio.*

The general subjects to which attention was given were: I. Personnel: (a) What constitutes an adequate staff and training? (b) How can this training be secured? (c) What constitutes an adequate staff in numbers in proportion to the number of children care for? (d) What proportions should exist between religious members of the staff and lay help? (e) What salaries are being paid for various types of lay help? (f) What methods are being followed in recruiting domestic or technical help in the institution or organization? (g) Staff Meetings: How often do they meet, and what is their order of business?

II. Finance: (a) What is the minimum per capita cost for adequate and proper care of a child for one year? (b) What methods of securing funds are followed?

III. Health: (a) How is the health work organized? (b) Is there a special hospital department for the institution? (c) What qualifications are demanded for the head of the hospital department? (d) What special equipment is considered necessary? (e) What is the form of professional medical service? Are the physicians and surgeons volunteers or are they paid for services rendered? (f) Is major or only minor surgical service performed at the institution?

BUSINESS MEETING.

The annual business meeting of the Conference of Religious was held on Saturday, September 12. Rev. Dr. John O'Grady, Secretary, National Conference of Catholic Charities, presided.

The special topics discussed were better organization and the selection of a place for the Conference of 1926. It was unanimously voted that the officers of the Conference continue in office for the coming year: Honorary President, Rt. Rev. Thomas J. Shahan, D.D., Washington, D. C.; Director, Rev. Dr. John O'Grady, Washington, D. C.; Chairman, Sister Miriam Regina, Brooklyn, N. Y.

PART IV.

CONFERENCE ORGANIZATION.

BUSINESS MEETINGS.

The first business meeting of the Conference was held Friday, September 11, 2:30 P. M., Charles Tobin of Albany, residing.

The following report was submitted by the Committee on Revision of the Constitution:

The Committee on Revision of the Constitution reports progress and begs to inform the Conference that it seemed wise to delay definite action until the present meeting. It is hoped that a form of Constitution may be worked out which will embody as nearly as possible, the mind of the Conference. The work that remains to be done will be greatly aided if an expression of opinion may be obtained on the following questions:

1. Shall the Conference confine itself to discussion as was heretofore the case? Should the Conference undertake to provide expert direction to localities and organizations which may desire such assistance?

2. Is it practicable so to constitute the Executive Committee and so to provide for a quorum, as to enable it to assume more active and constant direction of work and policies?

3. Can the Topic Committees be so organized as to acquire a large degree of autonomy in preparing their several programs?

4. In what manner may the programs of the Topic Committees be coordinated in order to effect reasonable unity and to prevent interference with the prestige of the office of Committee Chairman?

5. Should the Executive Committee independently of the Topic Committees assume charge of the General Evening Sessions?

6. In what sense is the *Catholic Charities Review* the official organ of the Conference? If the Conference professes not to have a specific program in social work what should be the scope of the *Review,* assuming that it is the official organ of the Conference?

On motion the report was received and discussed. In the course of discussion the Chairman stated that a tentative form of Constitution had been submitted to the members of the Committee by mail, for comment. There was little divergence of opinion as to the text of the Constitution, but some members felt that in

actual operation the purposes of the revision might not be realized. This appeared to be due to the fact that appointments to important posts might be made without consulting those concerned, and at times they would be unable to assume their functions and carry them through. Practical difficulties presented themselves as to time and place of meeting and the inconvenience of travel. On this account the Committee reached the conclusions and formulated the inquiries contained in its Report.

During lengthy discussion relating to methods of amendment, varying interpretations came to expression. It was voted that the President be authorized to increase the membership of the Constitution Committee if the Committee Chairman so desired.

The reports of the Secretary and Treasurer were read and accepted.

A second business meeting of the Conference was held on Monday September 14, 9:30 A. M., Charles O'Donovan, M.D., of Baltimore, presiding.

The Chairman of the Committee on Revision of the Constitution reported progress. He stated that he had called into consultation informally a group of sixteen members of the Conference who represented all points of view that had come to expression, as far as his knowledge extended. His Committee proposed that a text of the revised Constitution be prepared and submitted to the Executive Committee at its January meeting; this draft, as revised by the Executive Committee, to be sent to the membership of the Conference for vote, the result of which would be advisory; the final vote to be taken at the Business Meeting of the Conference in 1926. The report of the Committee was accepted.

The reports of the Organization Committee and the Committee on Resolutions and the Committee on Time and Place were also accepted.

COMMITTEE ON RESOLUTIONS.

The Committee on Resolutions submits to the Eleventh National Conference of Catholic Charities, the following resolutions for their approval:

1. The Eleventh National Conference of Catholic Charities assembled in convention at the Catholic University, Washington, D. C., expresses to our Holy Father Pope Pius XI, its continuing and undying loyalty and filial devotion and to His Excellency, the Apostolic Delegate to the United States, Most Reverend Peter Fumasoni-Biondi, the Conference expresses thanks and appreciation for his blessing and words of encouragement.

2. The National Conference of Catholic Charities desires to thank Most Reverend Michael J. Curley, D.D., Archbishop of Baltimore, and through him the many Catholic organizations which did so much to make this meeting in Washington a success.

3. To the Rt. Rev. Thomas J. Shahan, D.D., Rector of the Catholic University and President of the Conference, we are deeply grateful for his sustained interest in the work of the Conference and for his words of encouragement at the opening meeting. We also thank him for the use of the University buildings for our meetings and for the many courtesies extended by the University.

4. This year a signal honor has come to the Conference in having His Eminence, Patrick Cardinal Hayes of New York, address the delegates on a subject dear to his heart, and one which has earned him the title of "Cardinal of Charity." The Conference prays that his great work in the cause of charity may reap ever-increasing fruit.

5. To Most Reverend John J. Glennon, Archbishop of St. Louis, for his scholarly and inspiring sermon, the Conference wishes to express its hearty appreciation.

6. The members of the Conference wish to convey their sincere gratitude to Rev. Dr. John O'Grady, Secretary of the Conference, for his excellent work in organizing and directing this eleventh meeting of the National Conference to such a successful conclusion. We congratulate him on the program, which was representative of all types of social activities and has proved most helpful to the delegates.

7. To the Fathers of the Franciscan Order, to the Reverend Ministers of the Pontifical Mass and to the choir of St. Patrick's Church we are sincerely thankful.

8. We gratefully appreciate the excellent publicity which has been given to the Conference by the press, not only of Washington, but of the entire country.

9. To all Officers, Chairmen of meetings, members of Committees and to those who prepared papers, who helped in discussions and participated in any way in the success of this meeting the Conference is sincerely grateful.

10. To the local Committee and to all the ladies who gave so freely of their time and so ably performed the various duties in connection with the convention we are deeply indebted.

11. The delegates are obligated to the Rotary Club of Washington for the special bus sent for the use of the Sisters, and to Mr. Raphael Semmes, Chairman of the Transportation Committee, for his courtesy in arranging a drive for the delegates,

12. The delegates wish to express their grateful appreciation of the afternoon tea given for them by the ladies of the Christ Child Society.

13. The National Conference of Catholic Charities expresses its appreciation of the fraternal cooperation manifested by the delegates from Canada, Hawaii, the Philippine Islands and Chile in traveling to Washington to attend this meeting.

14. We welcome the three religious, members of the community of St. Joseph from Santiago, Chile, the first South American guests to attend a

meeting of this Conference, and we express to the Government of Chile our sincere appreciation of its action in sending these Sisters to Washington.

(Signed)
Rev. Joseph Haley, Toronto.
John Philip Bramer, New York City.
Wm. H. Hardy, Boston, Mass.
Miss Mary L. Farrell, Albany, N. Y.
Miss Winifred Fitzpatrick, Providence, R. I.
B. A. Seymour, Detroit, Mich.

COMMITTEE ON TIME AND PLACE.

The Committee on Time and Place respectfully recommend that the 1926 Conference be held at Buffalo, New York, September 26-30.

Signed by,
Mrs. Edward A. Skae, Detroit, Mich., *Chairman.*
Miss Elizabeth R. Porter, New Bedford, Mass.
Rev. C. Hubert LeBlond, Cleveland, Ohio.
Jack J. Spalding, Atlanta, Ga.
Miss Mary J. Spoor, Kansas City, Mo.

COMMITTEE ON ORGANIZATION.

The Committee on Organization submits the following nominations:

OFFICERS FOR 1926.

President.

Right Rev. Thomas J. Shahan, D.D., *Rector of the Catholic University, Washington, D. C.*

Vice-Presidents.

Farrell, Mrs. James C., Albany, N. Y.
Lewis, Francis J., K.S.G., Chicago, Ill.
McMurray, James A., Boston, Mass.
Naylon, Henry, Buffalo, N. Y.
Regan, Miss Agnes G., Washington, D. C.
Skae, Mrs. Edward A., Detroit, Mich.

Secretary.

Rev. Dr. John O'Grady, Washington, D. C.

Assistant Secretary.

Miss Anne McHugh, Chicago, Ill.

Treasurer.

THOMAS F. FARRELL, K.S.G., New York City.

Executive Committee.

Chairman, RT. REV. THOMAS J. SHAHAN, D.D., Washington, D. C.
Secretary, REV. JOHN O'GRADY, Washington, D. C.
CARR, REV. JOHN C., Buffalo, N. Y.
DOHERTY, REV. JOHN F., St. Paul, Minn.
FARLEY, RICHARD, Brooklyn, N. Y.
FLANNERY, J. ROGERS, Pittsburgh, Pa.
FORD, MRS. RICHARD, Rochester, N. Y.
HARKINS, MISS MARIE, St. Louis, Mo.
JUDGE, REV. MATTHEW J., Hartford, Conn.
KEEGAN, REV. ROBERT F., New York City.
KERBY, REV. DR. WILLIAM J., Washington, D. C.
KILEY, RT. REV. MSGR. MOSES E., Chicago, Ill.
MURPHY, JAMES F., Detroit, Mich.
O'CONOR, REV. GEORGE P., Boston, Mass.
O'DONOHUE, MISS TERESA R., New York City.
WASTL, VERY REV. FRANCIS X., Philadelphia, Pa.
WYNHOVEN, VERY REV. PETER M. H., New Orleans, La.

Committee on Children.

Chairman, JAMES FITZGERALD, Detroit, Mich.
Vice-Chairman, SISTER CELESTINE, Peekskill, N. Y.
ALTER, REV. KARL J., Toledo, Ohio.
ANNA MICHELLA, SISTER, New York City.
BUTLER, ANDREW, Buffalo, N. Y.
CUMMINGS, REV. WILLIAM A., Chicago, Ill.
DECONICK, MISS IRENE, Pontiac, Mich.
DOLAN, REV. JAMES J., Taunton, Mass.
DOOLEY, MISS ETHYLL M., New York City.
DOWLING, MISS ANNA, St. Louis, Mo.
FARRELL, MISS MARY L., Albany, N. Y.
FLANAGAN, MISS NELL, Kansas City, Mo.
GATTON, REV. J. S., Alton, Ill.
HOBAN, MRS. CHARLES J., Philadelphia, Pa.
KEATING, MISS MONICA, St. Paul, Minn.
LAUGHLIN, MISS SARA E., Philadelphia, Pa.
LEBLOND, REV. C. HUBERT, Cleveland, Ohio.
LOWNEY, MISS THERESA E., Boston, Mass.
LUKE, SISTER MARY, Philadelphia, Pa.
MIRIAM, SISTER, Denver, Col.
MULLIGAN, JAMES, Kansas City, Mo.
MCENTEGART, REV. BRYAN J., New York City.
SKEFFINGTON, JOSEPH M., Chicago, Ill.
WAGNER, REV. R. MARCELLUS, Cincinnati, Ohio.

Committee on Families.

Chairman, Rev. Edwin L. Leonard, Baltimore, Md.
Vice-Chairman, Miss Helen Montegriffo, Los Angeles, Calif.
Austin, Miss Anna F., Buffalo, N. Y.
Bottkol, Mrs. George, Green Bay, Wis.
Bruening, Very Rev. A. J., New Orleans, La.
Burns, Mrs. Thomas, Chicago, Ill.
Corcoran, Rev. J. F. R., Pittsburgh, Pa.
D'Olier, Miss Kathleen, Rochester, N. Y.
DuMee, Edward J., Philadelphia, Pa.
Harahan, Miss Catherine, Richmond, Va.
Hardy, William H., Boston, Mass.
Irwin, Mrs. Cornelius, Buffalo, N. Y.
Kearns, Miss Mary D., Akron, Ohio.
Kirk, Rev. Edward, Newark, N. J.
Kuhlman, Miss Elizabeth, Springfield, Ill.
Larmour, Miss Victoria A., Bridgeport, Conn.
Lucey, Rev. Robert F., Los Angeles, Calif.
Lynch, William, Omaha, Neb.
Mallon, Patrick, Brooklyn, N. Y.
Metz, Louis, Dubuque, Iowa.
Mulroy, Rev. John, Denver, Col.
McGuire, Miss Louise, Washington, D. C.
Nolan, William T., Rochester, N. Y.
Norman, Miss Margaret C., New York City.
Powers, Rev. M. E., San Francisco, Calif.
Ring, Miss Charlotte F., Baltimore, Md.
Tally, Joseph M., Providence, R. I.

Committee on Sick and Defectives.

Chairman, Dr. Francis Fronczack, Buffalo, N. Y.
Vice-Chairman, Dr. Edward A. Weiss, Pittsburgh, Pa.
Condon, Dr. Joseph R., Des Moines, Iowa.
Cosgrove, Miss Elizabeth, Pittsburgh, Pa.
Cullinane, Miss Helen, St. Louis, Mo.
Delaney, Miss Catherine, Boston, Mass.
Fitzpatrick, Miss Winifred L., Providence, R. I.
Hoey, Miss Jane M., New York City.
Irenaeus, Sister, Sisters of Mercy, Pittsburgh, Pa.
Leahy, Dr. Sylvester R., New York City.
McGuire, Dr. Walter G., Chicago, Ill.
McQuade, Miss Nora, Fall River, Mass.
Mullin, Miss Beatrice, Washington, D. C.
Murray, Miss Catherine, Grand Rapids, Mich.
O'Halloran, Miss Alice M., Harrisburg, Pa.
Theresa, Sister M., Toledo, Ohio.
Tilley, David F., Chicago, Ill.

Rita, Sister Mary, Waterloo, Iowa.
Woodruff, Dr. Charles S., Baltimore, Md.
Zimmerer, Dr. Edmund G., Lincoln, Neb.

Committee on Social and Civic Activities.

Chairman, Rev. Dr. Francis J. Haas, St. Francis, Wis.
Vice-Chairman, Brother Barnabas, Toronto, Canada.
Bassich, John B., New Orleans, La.
Bresette, Miss Linna F., Chicago, Ill.
Bruening, Miss Bertha M., St. Louis, Mo.
Callahan, Col. P. H., Louisville, Ky.
Crowe, Mrs. Frank D., Chicago, Ill.
Darrouzet, Mr., Galveston, Texas.
Duffy, T. J., Columbus, Ohio.
Holland, Miss Eleanor F., Boston, Mass.
Hopkins, Rev. Alexis L., Syracuse, N. Y.
McGowan, Rev. R. A., Washington, D. C.
McNally, Miss Gertrude M., Washington, D. C.
Mitty, Rev. John, New York City.
Moore, Rev. Edward R., New York City.
O'Connell, Mrs. Viola S., Detroit, Mich.
O'Hara, Dr. Frank, Washington, D. C.
Schiltz, Rev. Michael B., Des Moines, Iowa.
Spoor, Miss Mary J., Kansas City, Mo.
Taff, P. C., Ames, Iowa.

Committee on Delinquency.

Chairman, Edwin J. Cooley, New York City.
Vice-Chairman, Miss Mary Regina G. Kelley, Philadelphia, Pa.
Andrew, Sister, O.S.D., Duluth, Minn.
Balwin, Harry, Toronto, Canada.
Becka, John S., Cleveland, Ohio.
Boylan, Miss Lucille, Washington, D. C.
Brinn, Miss Mary, Boston, Mass.
Casey, George W., Philadelphia, Pa.
Cashin, Mrs. Roseline B., Chicago, Ill.
Corcoran, Miss Margaret A., Des Moines, Iowa.
Dawson, Miss Anna M., Baltimore, Md.
Devine, James, Salt Lake City, Utah.
Fagan, Bernard J., New York City.
Linheer, Miss Caroline, New York City.
Lyons, Frank, Rochester, N. Y.
Moran, Frederick A., Albany, N. Y.
Murphy, Joseph B., Buffalo, N. Y.
Quinn, Miss Marie, Detroit, Mich.
Shanley, Miss Sara F., Omaha, Neb.
Xavier, Sister M., Des Moines, Iowa.

Committee on Women's Activities.

Chairman, Mrs. George V. McIntyre, Chicago, Ill.
Vice-Chairman, Mrs. J. J. Walsh, Scranton, Pa.
Cotter, Miss Mary Alma, Boston, Mass.
Gillick, Miss Stella R., St. Louis, Mo.
Kopisch, Mrs. Adolph, Dallas, Texas.
Nott, Mrs. Frank H., Richmond, Va.
O'Callaghan, Miss Margaret, Boston, Mass.
Ryan, Mrs. M. Frank, Chicago, Ill.
Scanlon, Mrs. M. T., Des Moines, Iowa.
Stofer, Mrs. George, Buffalo, N. Y.

Committee on Constitution.

Chairman, Rev. Dr. Wm. J. Kerby, Washington, D. C.
Kiley, Rt. Rev. Msgr. Moses E., Chicago, Ill.
O'Connell, Mrs. Viola S., Detroit, Mich.
O'Donohue, Miss Teresa R., New York City.
Scanlon, Philip C., St. Louis, Mo.

Committee on Organization.

Chairman, Rev. John C. Carr, Buffalo, N. Y.
Bramer, John Philip, New York City.
Igoe, Hon. Wm. L., St. Louis, Mo.
Kennedy, James F., Chicago, Ill.
Luke, Sister Mary, Philadelphia, Pa.
McMurray, James A., Boston, Mass.

Committee on Time and Place.

Chairman, Mrs. Edward A. Skae, Detroit, Mich.
LeBlond, Rev. C. Hubert, Cleveland, Ohio.
Porter, Miss Elizabeth R., New Bedford, Mass.
Spoor, Miss Mary J., Kansas City, Mo.
Spalding, Jack J., Atlanta, Ga.

Committee on Resolutions.

Chairman, Rev. Joseph Haley, Toronto, Canada.
Bramer, John Philip, New York City.
Farrell, Miss Mary L., Albany, N. Y.
Fitzpatrick, Miss Winifred L., Providence, R. I.
Hardy, William H., Boston, Mass.
Seymour, B. A., Detroit, Mich.

NATIONAL CONFERENCE OF CATHOLIC CHARITIES STATEMENT OF RECEIPTS AND DISBURSEMENTS.

DECEMBER 1, 1924, TO NOVEMBER 30, 1925.

RECEIPTS.

Memberships		$11,496.57
Sales, Directory of Catholic Charities		42.94
Sundry Sales (Pamphlets, etc.)		885.70
Interest on Bank Balances		493.89
Total Receipts		$12,919.10
Cash on Hand, December 1, 1924		12,167.54
		$25,086.64

DISBURSEMENTS.

Salaries	$ 5,641.02	
Telephone and Telegram	1.48	
Printing	2,631.26	
Rent	1,200.00	
Traveling	1,004.24	
Conference Expenses	1,062.85	
Office Supplies	568.94	
Postage	305.00	
Miscellaneous	766.31	
Total Expenses		$13,181.10
Cash Balance, November 30, 1925		11,905.54
		$25,086.64

Respectfully submitted,
THOMAS F. FARRELL, K.S.G.,
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Audited and found correct. The books of the National Conference of Catholic Charities are in agreement with the above statement. The estimated cost of printing and editing the proceedings of the Washington, D. C., meeting is $3,000.00.

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